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VOL. IX. OUR COUNTRY IS THE WORLD, OUR COUNTRYMEN ARE ALL MANKIND. NO. 35.

WM. LLOYD GARRISON, EDITOR. BOSTON, FRIDAY, AUGUST 30, 1839. ISAAC KNAPP, PRINTER.

REFUGE OF OPPRESSION.

ABOLITION CONVENTION AT ALBANY.

The broad columns of the Emancipator of the present week are surcharged with the debates and proceedings of the National Convention of Abolitionists, for whose benefit the noble letter of Judge SHERMAN, published last evening, was written. But that communication, although it deserves to be written in letters of gold, made no impression upon those misguided men of sin. Their ravings were as wild, their projects as reckless, and their doctrines as exceptionable, as clamorous, and their doctrines as exceptionable, as clamorous, and their doctrines as exceptionable, as clamorous

We do not expect that the crops of the present year will be equal to those of the last. Not that the blacks are any the less industrious, but from causes wholly of a providential nature. The planting of canes during the last year was much injured by the long rains and droughts which prevailed; it is possible, however, that the causes which apply to one colony, do not equally apply to others. On this point I cannot speak positively. I have full returns from but one colony, and that is Trinidad. Up to the 30th of June of the present year, the sugar exported was over 17,000 hogsheads; and if the residue of the year shall bear any proportion to the commencement, the amount of exports will be greater this year than the last. Cane cutting had commenced, and the yield was found to be not more than one-half or two-thirds the usual quantity. Mr. S. here designated four individual estates in Guiana, the long Dutch names of which the reporter could not catch—on one of which, the yield which was expected to have been fifteen hogsheads had turned out to be only seven. Another, where the yield was expected to be ninety, had produced but thirty-five. Another, which had been expected to produce a hundred, had produced only sixty. Now, said he, I regret this, because I know that it will all be put down against the negroes—the whole diminution will be charged to the effect of his native indolence, when not stimulated by the whip. To anticipate this, I have been thus particular in giving the names of these estates, and showing beforehand, that if the amount of produce shall be found less than last year, it may be attributed to its true cause, which is the failure of the crop.

Now, it has been an old objection to emancipation, that the negro, if set free, will not be able to take care of himself; it was said to us by many, 'It is a pity to emancipate them, they are now taken care of by their masters, their food and raiment are all provided for, and they do not know how to provide for themselves.' Well, on this subject, I have an interesting return, the collecting of which cost me much time and labor. I have before me an account of the aged and infirm of twenty-two estates in one of the judicial districts in Guiana. I find that on these twenty-two estates, the aged and infirm blacks unable to support themselves, amounted to two hundred and ninety-eight males, and one hundred and four females. Now, we have all heard that the planters are the most liberal men in the world. A stranger who is of their way of thinking, is received by them with the greatest hospitality and kindness, and strong statements have been made in regard to their benevolent care for their negroes, and especially the solicitude and tenderness manifested towards the aged and infirm.

I felt curious to know how far these representations were true; and as there are no poor laws in Guiana, I had a fair opportunity to judge. I obtained the result which I will now state, and it has been thought to be of so much importance, that it has been sent home to the British Government. I find that of these four hundred and two aged and infirm persons unable to support themselves, one hundred and fifty are partially supported by the estates. They receive a small supply of rice and salt fish, but no clothing; and for this they are expected to do such light tasks as are within their strength. Two hundred and one aged and infirm negroes are supported entirely by their own children. Fifty-one, who have outlived all their relatives, are maintained by the voluntary contributions of the other negroes; so that instead of their not being able to take care of themselves, they are able to take care of others besides; and instead of being unfeeling and hard-hearted, are kind and benevolent to their parents, their relatives, and even to those not connected with them, and abandoned by their masters who have had the strength of their youth.

It is frequently said that the negroes are ungrateful, but go to Barbadoes and ask many a widow and orphan who now derive their entire subsistence from the voluntary charity of the blacks, once their slaves. I know of many ladies who have been deprived of their whole means of income, but who are supported by the wages of their former slaves in as much comfort as they before enjoyed. Do you ask for a witness to corroborate this statement? I will direct you to Mr. Haves, now in New Haven, who resided four years in Barbadoes, and who will fully confirm the facts I have stated.

[Mr. Alvan Stewart said, We need no testimony, sir, in confirmation of the truth of your word. Mr. Scoble bowed.]

I will state another fact going to show that the blacks can exhibit liberality also, and how they are affected by acts of kindness The most splendid building in Georgetown, Demarara, is the Congregational meeting-house, which is large enough to contain and seat 2,000 persons. The congregation worshipping in it consists almost entirely of negroes, who come from various plantations in the neighborhood. There are but very few whites who attend it. About five years ago, the old house was found too small for the congregation, and the question being presented whether it should be enlarged or its place supplied by a new building, it was decided to have a new church to cost forty thousand gilders, which is equal to twenty-five hundred pounds sterling. Of this amount, by far the greatest part has been raised by the black worshippers from extra labor performed out of hours; besides which, they supply their minister with all he needs. And it is delightful to observe the spirit in which all this is done. One of the liberated blacks lately came to the missionary's house and put into his hands a bag, which on opening it was found to contain seventeen dollars: the missionary asked, 'what is this for?' The black man shuffled about from one foot to the other, and made no reply. At last the missionary said, 'Who is this from?' 'Massa, me bring 'em to you' 'Yes, but who from?' 'Why, massa, tink me keep dem seventeen dollars while house of God in debt?' I state this little incident as characteristic of the generosity of an emancipated negro. And it may be stated as a fair specimen of their character in general. It is now refreshing and delightful to spend a Sabbath at one of the missionary stations. The early morning is usually occupied by them in prayer and praise, in their own habitations; at eight o'clock they assemble, and the missionary makes them an address; at nine the house of worship is crowded with auditors; they are formed into classes and taught the truths of the gospel, both adults and children are thus instructed. This exercise continues till half past ten, when public worship is commenced and continues till half past twelve—but they do not still leave the house of God; they are formed into four large classes, and catechised until three o'clock; they may then be seen moving slowly homeward to their plantations, at the distance of three, five, seven, ten, and some even fifteen miles. Nor are they neglected at their homes; these distant plantations are called, in missionary terms, out-stations, and gentlemen are sent again to teach them there, until the evening closes as the dawn began. Thus the Sabbath is spent from week to week; and a more quiet, decent, orderly and peaceful community is no where to be seen.

It is a fact perfectly well known and will not be disputed, that since the era of emancipation the negroes dress better than they ever did before. Instead of the coarse osnaburg fabrics and negro cloths formerly worn, they now appear in a good broad-cloth coat; the women too are decently arrayed; the old slave clothing has been thrown away, together with the whips and chains, for they do not like even to see any thing that reminds them of their former state of bondage.

The demand for hats, shoes, stockings, and other similar articles of apparel, has become immense; the once barefooted slave will not now appear at church without both shoes and stockings. During their slavery, such a thing was not only unusual, but on many estates positively forbidden. Emancipation has increased also to an astonishing degree the desire for comfortable food and furniture. The corn-meal and salt fish of the old regime is fast giving place to salt and beef, and mutton and bread. The negro now tastes these things almost for the first time—he likes the change, and labors to obtain them.

The amount of religious instruction has kept pace with the improvements in other respects. In Barbados the number of the clergy is thirty-one, and I am sorry to state that they have not yet, under their care, more than seven thousand out of a population of thirty or thirty-one thousand. An ecclesiastical establishment has not always been found the best means for the propagation of the gospel; in some of our colonies, it rather stands in the way of it. In the country schools of Barbados, there are twelve hundred children, and in schools in the town five hundred more; these are all under the care of the established church. The Moravians there have five thousand worshipping with them, the Wesleyans have two thousand. In Trinidad they are chiefly Roman Catholics, and the white population consists of the very refuse of the French colonies; but what is called the *Mico charity* has begun to establish schools among them. As you possibly do not know the signification of that phrase it may be proper to state that Lady Mico, desiring to apply her ample fortune to some benevolent purpose did not know what better to do with it than to appropriate it to the deliverance of captives taken by the Algerines. For this purpose it was left under the management of trustees, and as few opportunities occurred of appropriating the good lady's money to the use intended, the fund had been accumulating for nearly two centuries. The whole estate was in Chancery, until, in 1830, Lord Chancellor Brougham decided that, inasmuch as Algerine captivity had now ceased, the fund might now be applied to the redemption of negroes from slavery. This he did in consequence of the application of the British abolitionists but, happily, before the money could be thus expended, negro slavery had followed the fate of Algerin captivity, and it has thereupon been decreed that this vast sum shall be applied to the education of negroes and their issues forever; it will be the means of establishing normal schools in every colony.

In British Guiana there are five ecclesiastical establishments—the English church—the Kirk of Scotland—the German Lutheran—the Dutch Reformed and the Catholic. These latter have eight or ten thousand under their care—the Wesleyan Methodists five thousand—the Congregationalists twenty thousand. The colonies present a vast field for Christian labor, and one upon which I could heartily wish that the Christians of both Britain and America would enter with a more enlarged and devoted zeal. Besides these, there are multitudes of the Indian natives traversing the vast savannas of that colony, and by this I am reminded of a certain excellent negro laborer, by the name of Peters, who has devoted his efforts to the instruction of these benighted people. He commenced, about seven years ago, addressing himself to the Indians on the island of Essequibo. They received him at first with attention, but as soon as they were told that he came to instruct them in the religion of the whites, they declared, with one voice, that they would have nothing to do with it. He was much discouraged by this repulse, but, some time after, made them another visit. They received and lodged him, but again refused all his invitations and persuasions; nevertheless, he returned the third time, and now the conjurer of their tribe made his appearance, being under the persuasion that the stranger came to draw away his hearers from him. He listened with profound attention and heard the Gospel, probably, for the first time, and now this undaunted and indefatigable missionary of the Cross received, with joy, the reward of his perseverance. His hearer felt abundantly, and consequently addressed the preacher and said, 'I feel the power of this truth within my heart. I am a Christian,' and he forthwith gave the amplest proof of his sincerity. He cast away, with indignation, the instruments of his enchantment, and is now in his right mind, sitting at the feet of his Savior. The rest of his tribe, over whom he had exercised great influence, witnessing the effect of the new doctrine upon him, came and listened also, and many of them embracing the truth. A Christian church has since been formed among them, and in the course of six years, they have added eighty members. To these, fifty black converts have also been added, who, uniting themselves with their Indian brethren, purchased land and erected a meeting-house, and during my late tour, I had the happiness of visiting and worshipping with a Branch church, since formed from that first gathered, and containing twenty converted Indians.

Thus, my Christian brethren, you see that all our prospects, in the British colonies, are in the highest degree cheering and consolatory. The word of the Lord has free course, runs, and is glorified, and, as elsewhere, innumerable collateral blessings attend its march, and fatten in its train. The plantations flourish, the churches flourish and grow; the planters themselves are not only satisfied but delighted; and all that is needed is to attach their minds to the persons of their black fellow-citizens as much as they have hitherto been to their property. I trust that an example so instructive and so cheering, will speedily be followed by this enlightened nation. I fear I have wearied you. I respectfully thank this auditory for their kind attention, and I shall now be happy, if any among them are desirous of putting to me any questions on the general subject, to answer them to the best of my ability.

Mr. Stanton, one of the secretaries of the American Anti-Slavery Society, now rose and said,—I hope that I do but speak the sentiments of this entire audience, in offering, for adoption, the following resolutions.

'Resolved, That the facts communicated to this meeting by John Scoble, of London, in regard to the working of Negro Emancipation in the British West India Colonies, conclusively proves that the immediate abolition of slavery is safe to the lives, and conducive to the prosperity of the whites, and beneficial to the physical, social, intellectual, and moral condition of the emancipated.

'Resolved, That the thanks of this meeting be presented to Mr. Scoble, for his labors and sacrifices in the cause of human freedom, and for the clear, impartial, and interesting manner in which he has, on the present occasion, made his communications concerning West India Emancipation.'

The resolutions were unanimously adopted by a rising vote.

COMMUNICATIONS.

A LETTER TO A FRIEND, ON THE LATE NATIONAL CONVENTION.

Nantucket, August 19, 1839.

My esteemed Friend:

Aware of your necessary absence from the Convention at Albany, I had intended to write you soon after its adjournment, giving you some account of its proceedings. But, having been prevented from doing so, partly from detention abroad, and partly from a temporary illness since my return—until those proceedings, in general, have appeared in the papers, little is now left for me to communicate. Nevertheless, touching this Convention and its proceedings, I have still something to say, and therefore address you, though it be at this late period.

Much joy, I assure you, did it give me to meet 'face to face,' so large a number of the well-tried friends and advocates of human rights. But Gerrit Smith was not there. He was prevented by illness from attending. This I regretted most deeply. For, in the present posture of affairs, I regard him as the balance-wheel, or regulator rather, of the great anti-slavery movement in this country. His presence was much needed. I felt deeply, also, the absence of several others; and of none more so than that of our beloved brother, Wendell Phillips, who is now, you know, on a visit to the land of O'Connell and Thompson, whom—is it not gratifying to reflect?—he well nigh equals in eloquence, as he does fully in zeal for the rights of human nature. But for *his* absence, there was this compensation, that he is representing, as no other man could so worthily represent, the genuine abolitionism of America, before the greatest people on the surface of the globe.

As to the effect of the Convention on the progress of our cause, I trust it may be sufficiently beneficial to compensate the pains and expenses incurred in getting it up. I, however, incline to think, paradoxical though it may seem, that the good to come of it must needs proceed more from what it did *not*, than from any thing it *did*. For several projects were broached there, and one of them at least was strongly, almost pertinaciously insisted on by a very considerable number of the Convention, that certainly could not have been adopted, without inflicting great injury on the cause, and deep disgrace upon the Convention. At least, so it appears to me.

One of these projects was, the organization of a third political party, to be composed exclusively of the friends of immediate, unconditional, and entire emancipation. Happily, this project met with little favor. If a few were strongly in favor of it at first, I think none can have remained so, after listening to Ellis Gray Loring's remarks in opposition to it, which were replete with sound sense, just discrimination, and faithful admonition, and expressed, as that gentleman's thoughts always are, in language remarkable for its chasteness, precision, and accuracy.

Another of these projects was, the adoption of a resolve, declaring it 'the imperious duty' of every abolitionist to employ his elective franchise in behalf of the slave; although it was known to every member of the Convention, that many abolitionists, and among them some of the earliest, the most devoted, the most talented, and the most efficient advocates of our cause, are restrained by motives of conscience from going to the polls at all. Considered in reference to the circumstances in which this project was conceived, and brought forward, and urged upon the Convention, I doubt if a proposition more absurd,—to say nothing of its injurious and oppressive character,—and betraying grosser ignorance of even the elements of human nature, was ever originated by a body of intelligent men. The arguments, if such they might be called, by which it was attempted to be sustained, were worthy of the thing itself. But this project was not to be carried, either. It failed utterly; and, for the honor of that Convention, I rejoice that it did fail. Do but think what had been the effect, if the abolitionists of North America, in general convention assembled, had solemnly asserted, before the world, that it is 'the imperious duty' of a portion of their fellow citizens to violate, to outrage, to trample upon their own consciences! Would it not have made us absolutely contemptible? Yet all this, to say the least of it, the resolve in question did propose to do. And the measure, in spite of its glaring absurdity, its injustice and folly, was advocated—I tell you of it in sorrow, almost with shame—by a large minority of that Convention. Had it been carried, I am free to say, that with all my present respect for the heads, and my sympathy with the hearts, of the American abolitionists, I should little covet the honor of sitting again in their 'general assembly.'

It was impossible to make the friends of this disgraceful project recognize, doubtless because they did not perceive, the broad distinction between abstract, unchangeable, and eternal right, and individual, personal responsibility, obligation, or duty. Even the worthy editor of the Emancipator, whom I admire scarce less for his imperturbable good nature, than for his devotion to the cause of the slave, was indisposed to admit this distinction. Men, said he to me, are bound by the will of God, not by their consciences. But how he deduces the sense of moral obligation from the mere abstract will of God, he did not inform me.

It is perhaps remarkable, that the most strenuous advocates of this moral monstrosity, were of the clerical profession. Until lately, you know, the clergy have shrunk, with a kind of holy horror from all that savored of 'political action.' But now, many of them are clearly almost rabid in favor of using it. All of a sudden, it has become with them (if I may borrow some of the expressions by which our friend Stanton in his speeches or abolition lectures, drawing on the vocabulary of the quacks in medicine, chooses so often, and with such pleasing variety of phrase, to describe its virtues) a sort of 'matchless sanative,' a 'grand catholicon,' a 'universal panacea,' for well nigh all 'the ills which' either 'flesh' or spirit 'is heir to.' But not content with applying it themselves, and with having it applied by others who think it safe or right to do so, they must needs insist, that it is 'the imperious duty' of *every* man to use the nostrum, however much it may go against (not his stomach, for the peace of *that* were scarce worth contending about,) but both his reason and his conscience. But do not imagine, that I regret to see clergymen beginning to interest themselves in 'political action.' Far otherwise. I rejoice in the fact. I know, that in doing so, they do but exercise a right, which they hold in common with other men, and which they are bound, just as much as other men, to exercise. This, I have always maintained, though until lately I have found but few of the cloth that sympathised with me. And I have maintained, too, that, under such a government as ours, it eminently befits them, to take an active, practical interest in *all* that concerns the welfare of the nation, whether religious, political, civil, or military. (all history proves that none make better fighters than the clergy, probably because fighting is so christian a duty.) At the same time, I have thought they would not disparage the dignity of their office, were they to take an equally active interest in asserting and endeavoring to maintain, both in themselves and in others, the supremacy of conscience. From these remarks, you will perceive, what, indeed, *you* must have known before, that your friend has little sympathy with the good parishioner, who praised his minister, on the ground, that 'he never had any thing to say about politics or religion.' No; it always seemed to me, that it were well enough a minister should have something to say, and to do also, in respect of both these; but if he must neglect either, I should somewhat prefer it were the former. And the same has always appeared to me to be equally (no more, nor any less, mind you) true of a layman; for I have not yet been able to see why the laity should not be as good as the clergy; and I certainly should be surprised to learn if the fact had ever been otherwise. But, important as I deem it, that men, whether clerical or lay, should take an active interest in both politics and religion, I would ask no one—much less would I pronounce it any one's 'imperious duty'—to have aught more to do, than the minister just referred to is reported to have had to say, about either, unless I supposed he might engage in the matter without violating his conscience. Let every man, I say, be true to conscience, under all possible circumstances, come what may. Let him never disregard it, though it were to save a universe. It is the paramount law of his being, and obedience to it, his *only* 'imperious duty.' When Pope said,

> 'What conscience dictates to be done,
> Or warns me not to do,
> This teach me more than hell to shun,
> That, more than heaven pursue,'

he did but express its just prerogatives, and assign it its proper place among the faculties of the soul. And now any one, professing so much as a smattering of the philosophy of human nature, can differ with the poet on *this* subject, I confess myself unable to understand. To me, it is a psychological enigma.

In a conversation I had with you some half a dozen years since, which turned upon certain metaphysical questions, I remember to have adverted to the great diversity of views which had obtained among metaphysicians and moral philosophers respecting this very subject of conscience; not, however, in respect of its paramount authority as a principle of human action, but of its constituent character, and how we amused ourselves with their conflicting definitions of it. I was forcibly reminded of this circumstance, by the attempts to define conscience made by some of our friends at the Convention. If the latter were not more fortunate than the former, they are at least entitled to the credit of greater consistency, in their definitions. 'Conscience,' said one, 'is the mere creature of education.' Another talked of 'a right conscience,' and 'a wrong conscience.' A third, who seemed disposed to be philosophical, (as no doubt he was capable of being, since from the repeated eulogium bestowed on his logical powers by Orange Scott, one might well have imagined he was at least a cousin-german to the author of 'The Critique of Pure Reason,') said 'it was nothing but a thought'; thus making it identical with 'Brandreth Graham's' human soul, which, in a lecture I once had the honor to hear that erudite doctor deliver, he pronounced to be, 'in the last analysis, simply a thought;' which, doubtless, was as philosophical, as it would have been to declare the motion of a man to be simply a muscle. The gentleman who assured the Convention 'that conscience is nothing but a thought,' also informed us, in connexion with this subject, that 'a man is bound to think right.' He would have gratified at least the curiosity of some present, if he had told us which of the two—supposing both not to be involved in the same guilt—himself, who is a Methodist, or the worthy Chairman of the Convention, who is a Calvinist, had failed to do that which he was 'bound' to do, had been recreant to 'duty,' in the matter of their theological thinking. Or, peradventure, it was in respect of 'political action' only, and not in matter of religion, that our friend meant to assert 'a man is bound to think right.'

I should not be surprised if the philosophical acumen exhibited in these sage definitions of conscience, should remind you, as they did me, of the profound view taken of the subject by a certain editorial friend of ours, who appeared to deem conscience in man to be the same feeling that prompted the dog, when detected in repeating an act for which he had been previously kicked, to let fall his spinal prolongation, and make off with himself. You probably would deem them sooner worthy a comparison with the definition imputed to our colored brother, who, having pleaded conscience as the reason for disobeying a command of his master, and the latter having demanded of him what he knew about conscience, exclaimed, 'Conscience, Massa? it is something in here [smiting his breast with the clenched digits of his dextral hand] which says, I won't!' If the definitions of conscience given by those who undertook to be its exponents before the Convention, indicated as much reflection or common sense, as this imputed to our colored brother, or the one adopted by our friend the editor, I might perhaps have brought myself to think and speak of them seriously.

The members who had signalized themselves by proclaiming their contempt of the authority of conscience, exhibited for their proofs of their peculiar wisdom, by assuming the ground, that those whom conscience restrains from going to the polls cannot be abolitionists, in the sense of the Constitution of the National Society, because in the preamble of that Constitution it is declared to be the intention of its signers, 'to do all that is *lawfully* in their power to bring about the extinction of slavery.' I suppose it would be lawfully in my power to do something to bring about the extinction of slavery, by joining the Papal Church. Therefore, I cannot be an abolitionist, in the sense of the Constitution, unless I turn Papist. Such seems to be the logic. And next, I suppose we may have the doctrine embodied in a resolve, and its adoption urged on the National Society, that thereby all heretical abolitionists, that is, certain of the old, well-tried, faithful veterans of the cause, who have done ninety-nine hundredths of all that has been done for its advancement, may be duly excommunicated, accursed, and delivered over to the anti-slavery Satan, to be buffeted by him to the end of time. Look out for such a resolve, at the next annual meeting of the National Society; for if those, who have exerted themselves so valorously to *resolve* the annihilation of man's allegiance to conscience, shall push ahead, and maintain their consistency, depend on it such a resolve will then be forth-coming. It were useless to urge, that several of the original signers of the Constitution are known to have held, at the time, the same views on the subject of voting with those now held by non-resistants, and that all of them, including especially its author, would probably have sooner perpetrated suicide than put their names to the instrument, had they supposed it capable of a construction so disgracefully exclusive, as the one now attempted to be forced upon it. For men, who have the face to persist in putting forth so groundless a pretension, after reading Mr. Garrison's Letter to Judge Birney on the subject, are plainly not to be turned from their purpose by any considerations of this nature.

I was glad, that no non-resistant undertook to thrust his peculiar views before the Convention, and that a similar self-denial was practised by the friends of woman's rights. Perhaps I err in supposing it required the exercise of any self-denial to do this. However that may be, I am bound to say, that I know of no instance of either of these 'extraneous questions' having been brought before a meeting of abolitionists by its friends. True, they have 'come up' at almost every such meeting I have attended for the last year or two; but in every instance, I have observed they were thrust forward by their enemies. Our worthy Chairman was resolved, and very properly so as I thought, that neither of them should be obtruded on the late Convention. And having so resolved, it offended me, that he should permit, as he did, any open attacks to be made on the friends of either. Gerrit Smith would not have done that. An assault was made on non-resistants that might have well been pronounced atrocious, and the more so as it was utterly unprovoked. The assailant was Orange Scott, whose pugilistic propensities have rendered him somewhat notorious. He was speaking to the resolution on the 'imperious duty' of all men to go to the polls. He could never see, he said, how a man could conscientiously hold slaves. But he could much more easily see that, than how a man could be honestly opposed to all human governments. He might pity the man who said he could not go to the polls and vote for the slave; but whether God would pardon his soul for neglecting so great a duty, he did not know (!). At whom all this savage cutting and thrusting was aimed, it was apparent to all present. Its execution, I should state, was accompanied by a peculiarly appropriate expression of face. I confess I was shocked, and could do no less than infer, that the assailant was mad, or malicious, and, in either case, not a fit subject for those courtesies which should characterize the intercourse of gentlemen. Mr. Garrison bore the insult with a quiet meekness and self-possession, worthy of a Christian philosopher. Nor did any non-resistant say so much as one word in self-defence; which seemed to me to be carrying the doctrine of submission to injury *a little* further, than I had supposed the theory of non-resistants required. I certainly should have attempted some suitable notice of this brutal attack myself—for even from my earliest boyhood, I could never see even a dog abused, but I felt an instinctive tendency to take his part—had I not been cut off from speaking at all (in reply to several whom I had prepared to answer) by an adjournment. There was a circumstance, by the way, connected with that adjournment, which, as it furnishes some further illustration of the subject of the preceding remaks, I may as well mention. It was moved by Orange Scott. I having obtained the floor, observed, that it would not be in order to adjourn while I was in possession of it. Instantly, Mr. S. rose, and, desiring the Convention to listen to him a moment, expressed, in a voice of thunder, great surprise that I, who had been a member of a Legislative body, should be so deplorably ignorant of parliamentary rules, as not to know that it was in order to adjourn at any time! It mattered not, that several assured him he was wrong; *he knew* he was right. You may set this down as a specimen, as well of the man's modesty, as of his general accuracy.

On the resolution pledging abolitionists either to 'vote for nor support the election of any man for President or Vice President of the U. States, or for Governor or Lieutenant Governor, or for any legislative office, who is not in favor of the immediate abolition of slavery,' I did not vote. I could not do so without being allowed to state my reasons, which I thought necessary to prevent misapprehension; but for this there was no opportunity, the previous question having been interposed. The discussion of this resolution had been pretty much all on one side, as I thought, and was characterized by less of logic and good sense, than of dogmatism and zeal. For one, I am unwilling to pledge myself to vote for no man, who is not an immediate abolitionist; for I believe that duty, even to the slave, might require me to do otherwise. Abolitionists should, indeed, omit no opportunity of serving the cause of the slave; but each should be allowed to judge for himself how, and when, he can best serve that cause. I do not believe any abolitionist will do more for the slave for having voted that resolution; I believe some will do less. By it, they have tied up their own hands. In truth, I have, and always have had, a peculiar dread of all pledges. I would scarce *pledge* myself not to sell my country. The view taken of this subject by Rev. Mr. Cornish—a colored brother, and decidedly one of the most sensible men who addressed the Convention—was entitled to more respect than it received. He thought abolitionists were unwise to disfranchise themselves—for that, he maintained, would often be the effect of the course proposed—because they cannot instantly obtain all they ask, and in every candidate for office precisely such a man as might be wished. He spoke feelingly of the disfranchisement of the colored citizens of his own State (New York,) which he pronounced a chief cause of the neglect and disrespect with which they were treated, and said, in effect, that, if two sets of candidates for seats in the Assembly were offered, the one in favor of extending to all citizens of the State equal political privileges, and the other opposed to it, but both equally indifferent respecting Southern slavery and immediate abolition in the District of Columbia, &c., he wanted the right, and he hoped all abolitionists possessing it, would retain the right, to vote for the former of these candidates. I agreed with Mr. Cornish fully. It must be admitted, that he was right, unless it can be shown, that by adopting the course he recommended, the physical bondage of his brethren at the South would be prolonged, which I have never seen, and never expect to see, sustained by so much as the shadow of an argument. Mr. Cornish thought, too, if I understood him, that if it were left to abolitionists to determine which of the two, John Quincy Adams or Charles G. Atherton (supposing one or the other *must* be put there,) should be placed in the Presidential Chair, they ought to determine in favor of Mr. Adams, who had been called by several speakers 'a five-sixths abolitionist.' I thought so too; and, after listening, with what patience I was able, to one or two abolition lectures delivered in reply to our colored brother, remained of the same opinion. In the case supposed, it was, on the other hand, contended, that if abolitionists *must* settle it, they should by all means do so in favor of Mr. Atherton. But of two evils, we were told, God had said we should choose neither; a remark pertinent enough perhaps, had it been proved, that, in the case supposed, to choose Mr. Adams would be an evil. But why, again, it was flippantly asked, should abolitionists vote at all for a half-and-half sort of man, a five-sixths abolitionist, or 'a "considerable" bad man (as we say in New England)'; why not elect men that are thorough-going and true? The answer to this question is so simple, that one who had not heard the discussion might wonder it did not occur to the interrogator. It is, that because, in the cases referred to, abolitionists can do no such thing. To the resolution, regarded as announcing a general rule of action, there could be no objection. It might be very proper, possibly of some use. I was sorry, in the course of this debate, to hear John Quincy Adams charged with having 'deceived' the abolitionists respecting his views of abolition. That some abolitionists may have been deceived on this point, I do not question; and that it must have been nobody's fault but their own, I question just as little. Mr. Adams never told any one, that he was in favor of abolishing slavery in the District of Columbia, in the way and manner proposed by abolitionists; but that he was not in favor of doing so, he has often declared. If, therefore, any abolitionist has been 'deceived' in this matter, he should charge the fault where it belongs, to his own ignorance and want of discrimination, and not to John Quincy Adams. And I would humbly submit, if we abolitionists should err very widely if, in the aboundings of our charity, we admitted the possibility of some little degree of honesty, or decency at least, in a politician who does not go the whole length of all our schemes.

The most interesting part of the proceedings at Albany—it was, indeed, worth all the rest—was the address of Mr. Scoble, giving an account of the working of emancipation in the British West India Islands, through which, only a few weeks before, he had finished a tour of observation, having been sent thither for that purpose by that indefatigable philanthropist, Joseph Sturge, of London. The account he gave was in the highest degree encouraging to the hearts of those friends of humanity who were permitted to listen to it. Emancipation, in those Islands, is working just as abolitionists, whose distinction it is to maintain, in the face and eyes of these degenerate times, that 'godliness [right doing] is profitable unto all things,' have always supposed it would work. It is found 'profitable' alike to the negro and to the planter. While the former is advancing in that happiness which freedom alone can impart, and his intellectual, and moral, and religious attainments are multiplying; the latter finds his property increasing in value, and enjoys the pleasing consciousness of greater personal security. The great diminution of crime in those Islands was among the remarkable facts detailed by Mr. S. He had visited most—I know not but he said all—the prisons, and had not in the whole of them found a black man imprisoned for murder, nor even for an assault, though he met with many white men confined for one or other of these crimes. Yet, the cry here is, 'Liberate the slaves, and they'll cut their masters throats. The two races never can live together, no, not for a single day.' And the senseless cry is shouted by myriads of knaves and fools, from one end of the land to the other. But you will see Mr. Scoble's speech in print, I trust, and therefore I'll spare further remark on it. I could wish it might be published in every paper, from Maine to Georgia, and from Texas to the Canadian possessions of Queen Victoria. But it will appear in very few of them. The conductors of the American press, with few exceptions, are notoriously too time-serving, too utterly base, to give publicity to aught except that for which the people are willing to pay them; and the people generally are not quite yet prepared to pay for proofs of the practicability and profitableness of immediate abolition. They will be soon, however. And then, mark my word for it, these mercenary editors will be found as dextrous in communicating, as they now are in suppressing or preventing, the truth on this subject.

With Mr. Scoble's manner and style, I was particularly pleased. The former slightly resembles that of his friend, Geo. Thompson, whom Lord Brougham, in a recent speech, pronounced 'the most eloquent man in England,' expressing at the same time his regret that he 'could not hear him where he ought to speak, on the floor of the British Parliament.' I have been led to infer, that the elocution of the English orators is much better than that of ours. Am I right in the inference? There is an energy, and at the same time a quiet sort of self-possession, in their manner, combined with a peculiar distinctness of enunciation, which seem to be wanting in our speakers. And I like the way, the style, in which an Englishman expresses his thoughts. He uses plain words. He does not clothe his ideas in a drapery of flowers, dandelions, stars, and dew-drops, so thick as to hide them from the vision of common optics; nor talk of rivers, lakes, oceans, archipelagos, mountains, ravines, cataracts, volcanoes, tornadoes, thunder-bolts, lightning, &c.; nor stop to recite scraps of poetry, or what to him may seem such, or to accumulate strained similes and mixed metaphors—when his business is to state facts, or to enlighten your mind on some great moral question, the abolition question for example. And herein he differs from many of our popular speakers, —alas! from too many of them. It may be, however, that the efforts of the few Englishmen whom I chance to have heard, should not be taken as specimens of British popular oratory, as regards either matter or manner. But pardon this digression, into which I have been quite unconsciously led, perhaps not more from my admiration of Mr. Scoble, than from an inborn hatred of the prose-run-mad sort of eloquence, which infects so many of our popular speakers and lecturers.

'Well, how'—I fancy you will be ready to ask—'well how, on the whole, were you pleased with the Convention?' My dear friend, I hardly know what to answer. Were you to inquire if I derived as much pleasure from attending this, as I did from attending the New England Convention, I should say, by no means, not even a tithe. Little was done there. Talent enough there was, yet scarce any thing was said. The resolutions amounted to nothing, or next to nothing. There was, in truth, more to inspirit an abolitionist, to warm his heart, and to strengthen his hands, in the last speech of Wendell Phillips before leaving for England, than in all that was said and done by this great National Convention at Albany. I was both pleased and pained. I was pleased, to meet so large a number of negro slavery's sworn enemies; I was pained, to see in what manner many of them felt bound to act. 'Where the spirit of the Lord is, there is liberty.' There was less of the latter in the Convention, than one should have expected to find among those, who speak so much and so constantly in its name. There was a want of sympathy, of strong mutual confidence, of an enlarged brotherly love; a want, in fact, of a spirit of toleration. One brother urged as a reason for contributing liberally to the funds of the cause, that it was absolutely necessary to prevent slaveholders *and Catholics* from sending the country to perdition; as if the latter must needs be scoundrels; as if Catholics, indeed, may not be just as good Christians as Baptists, of whom he is one, or Presbyterians, or Methodists; and as if, too, abolition funds might be used for the extirpation of a Christian sect. Not that the evils complained of were general. This was not the case. They were confined to a few. But it is lamentable they should have existed to *any* extent. I have heard of a minister, who managed to gratify his private spleen or ill-will towards individuals, by an ingenious mode of pronouncing a text, selected for the purpose. It has seemed to me that something of this kind was practised by some of the abolitionists, who would have men ride over conscience for the sake of going to the polls. I allude to the odd, peculiar, indescribable sort of emphasis, with which they pronounce the phrases, 'political action,' 'doing all that is *lawfully* in our power,' 'the ballot-box,' &c.—found in certain texts, which of late they so often and with such apparent *gusto* select to preach from. It is an ingenius device; and for those especially who, choosing to *say* nothing, yet covet the satisfaction of seeming, accordingly, to give an opponent a blow under the fifth rib, it answers a most excellent purpose.

The report published in the last Emancipator of the discussions had in the Convention, is a *tolerable* expression of the ideas uttered by the speakers generally, and of some of them gives nearly the exact language; though if it served all as it does your friend, I should deem it absolutely *in*tolerable; for it not only leaves unnoticed several things he deemed it worth while to say, but imputes to him others he did not utter, and would have been ashamed to utter.

Truly yours,

GEO. BRADBURN.

INFORMATION WANTED.

The Executive Committee of the American Anti-Slavery Society are desirous of learning the name and post-office address of every trusty abolitionist, in the country, *who has at any time* resided in the slave States, with the State and section in which they have resided. Letters containing this information may be addressed to Theodore D. Weld, 143 Nassau Street, New York.

☞ Will the Anti-Slavery papers copy this?

The Albany papers announce the decease of Benjamin Knower, Esq. of that city, formerly Treasurer of the State. He died on Friday last, in the 64th year of his age.

The Hon. F. H. Elmore of South Carolina has resigned his seat in the 26th Congress.

LETTER FROM GERRIT SMITH.

Peterboro', June 7, 1839.

William Lloyd Garrison:

My dear Sir—A previous engagement made it necessary for me to be absent from New-York the last day of our late 'Business Anti-Slavery Meetings.' I was gratified to learn, on my return to the city, that, amongst the resolutions, which were passed that day, was the following:

'Resolved, That, in the original formation of the Society, it was not contemplated, nor is it now desired, to exclude from its membership any persons, on account of their being prevented by conscientious scruples from participating in all the measures, which the mass of the Society, either originally or subsequently, may have contemplated as proper for the advancement of the anti-slavery cause.'

The almost unanimous passage of this resolution will do much to satisfy abolitionists, that a man may consistently be a member of the American Anti-Slavery Society, and yet decline to use the elective franchise. Political action is rather a *measure* than a *principle* of our Society: and we have been glad to open the doors of the Society to all, who were sound in its principles, whatever might be their views of its measures. That a man may be a sound and thorough abolitionist, and yet be conscientiously opposed to all participation in politics, is undeniable. Hence, we have welcomed into our ranks the Covenanters and others who perseveringly refuse to go to the polls. And it should be remembered in this connexion, that, among those, who formed our Society, were a few, who had always abstained from taking part in political elections. If, therefore, one, who conscientiously declines going to the polls, should, for that reason, hesitate to join our Society, the Society nevertheless could not remonstrate against the connexion, without a palpable violation of its character and usages.

I repeat it, then, that the almost unanimous passage of this resolution was very gratifying to me. There was, however, another resolution, which, in my humble judgment, should have passed without opposition, but which was carried by a majority of only seven votes in one hundred sixty-one. The resolution referred to is in the following words:

'Resolved, That this Society still holds, as it has from the beginning, that the employment of the political franchises, as established by the Constitution and laws of the country, so as to promote the abolition of slavery, is of high obligation—a duty, which, as abolitionists, we owe to our enslaved fellow-countrymen groaning under legal oppression.'

I see that you voted against this resolution. Though you will be slow to believe it, I must, nevertheless, believe, that you were led to do so, because of your true views on the subject of Civil Government—views, the soundness of which, if I do not admit, I nevertheless do not deny. I do not say, that you should have voted for the resolution: I do not say, that I would have voted for it. Believing, as you do, that it is morally wrong to go to the polls, you could not consistently have voted for it. But, that you could vote against it, surprises me. It seems perfectly plain to me, that you, and those who thought with you on the subject of the elective franchise, should have forborne to vote on the resolution in question.

I presume you admit, that the Constitution of the American Anti-Slavery Society contemplated the duty of political action, in its broadest sense. When we look at the language of the Constitution; and, still more, when we interpret this language in the light of the known views and practices of those who framed that instrument; and when, also, we interpret it in the light of the 'Declaration of Sentiments'—a paper adopted by the same body that adopted the Constitution—we cannot entertain a doubt, that the Constitution proposes the employment of the elective franchise. Probably nine-tenths of those, who framed the Constitution, went, either habitually or occasionally, to the polls. Most certainly, not one of them would, at the time, have declared it immoral to vote. Is it not, then, that the Constitution contemplates no other political action than that of petitioning legislative assemblies—or that such petitioning fulfils the intention of the Constitution on the point of political action? I answer, that, as there is no specification or limitation in favoring such a conclusion, it can be arrived at, only by violating the just rules of interp

…ve your duty to forbear to oppose, in the capacity
…a member of the American Anti-Slavery Society,
…doctrine of the duty of political action in general,
…would, I verily believe, in such forbearance and
…happy results, take away all plausible occasion for
…pposing the new organization, and open the door
…the speedy return of our disaffected Massachusetts
…adders to the good old Society they have left. You
…ght, perhaps, say to me: 'How can I be honest, and
…ll offer resolutions in favor of political action to
…ans, without my opposition, in meetings of the Amer-
…an Anti-Slavery Society, in which I am present?'
…ou can do so, and be honest, because it is well under-
…ood, that there are now, and, from the first, have
…en, and with the Society's full consent, members,
…ho do not approve of political action. You can do
…is and be silent, because your sufferance on this
…oint does not imply your consent.

You were not a 'Non-Resistant,' when you took
…art in forming the Constitution of the American An-
…i-Slavery Society: and it, therefore, behooves you to
…ep your guard, lest you interpret that instrument
…nder the influence of new theories and new interests,
…ather than in the light of your views of civil govern-
…ment and political action, as those views were, before
…he formation of 'Non-Resistance' had modified them?
…Would Wm. Lloyd Garrison, the writer of the 'Dec-
…aration of Sentiments'—would Wm. Lloyd Garrison,
…ho, at the polls, the year after the adoption of
…he Constitution of the American Anti-Slavery Soci-
…ty, have opposed the resolution, which I have been
…rguing he should have suffered to pass? You may
…onestly think that he would. But the world will,
…nevertheless, believe, that it was Wm. Lloyd Garrison,
…the 'Non-Resistant,' who opposed it.

I would have the American Anti-Slavery Society
…manifest great respect and tenderness for the con-
…victions of its members; but, I would not, nor would
…you intentionally, have it sacrifice one particle of its
…devotion to their consciences. It is a Society to
…promote the abolition of slavery, by means contem-
…plated in its own Constitution. It is not a Society to
…conform to the various and varying consciences of its
…members.

In conclusion, let me say, that, if I have miscon-
…ceived the case, or reasoned unsoundly, you are com-
…petent to set me right. But for ill health, I should
…have written this letter a fortnight ago.

With great regard,
I remain, your friend and brother,
GERRIT SMITH.

TEXAS.

It is to be hoped that northern freemen and friends
…of justice will not be caught napping again. If they
…permit themselves to be cajoled into the belief that the
…danger is past, our cause and this country are all but
…undone. The Rev. John, or some other Rev. *Breckenridge*, is said to be engaged in lecturing on Texas! There could not be a more suspicious business, or a more suspected agent. *Breckenridge*! 'a name omi-
…nous to liberty, accursed, like *Comyn* and Arnold, *Scotch* and Yankee traitors, as bartering away liberty.

Why is our 'southern brother' *Hamilton*, establish-
…ing a wing-row citizenship betwixt here and Texas? We could be resigned to a total loss of him; but we cannot easily bring ourselves to fellow-citizen a man, who chooses his residence and companions in 'the valley of rascals.' Why is this same double-headed
…fellow making speeches in the said valley in which he
…boasts that he and they belong to 'the greatest race of
…beholders?' The devil on his way to the Garden of
…Eden exclaimed,

'Evil, be thou my good!'

This is the person, who was going 'to stop the
…mouth' of Mr. O'Connell. Let every honest man look
…out for him. He has now prepared himself a retreat
…in Texas; and if he commits a crime, the sheriff's re-
…treat will be, 'G. T. T.' Mr. Hang Preston toasted the
…anticipated plundering of Mexico by 'the land-rob-
…bers' and 'man-stealers' four years ago.

I have lately heard that *Mr. Jonathan Cilley*, a short
…time before his duel, declared that 'the annexation of
…Texas was merely suspended, because the country was
…not yet prepared; but it soon would be, and we should
…have not only Texas, but all Mexico. Public senti-
…ment, he said, was settling down to that.'

This Mr. Cilley was a person, who had given him-
…self up to the slaveholders; they were his associates;
…to them he had given his allegiance; in them he repos-
…ed his hopes of political importance; and in imitation
…of their example, he lost his life. I have no doubt
…that he spoke as they had spoken to him.

If the slave breeders and traders cannot govern the
…nation, they will destroy it. They are afraid that the
…abolitionists, the first party they have ever found which
…they can neither corrupt nor terrify, are going to wrest
…from them the government of the Union. In that
…event, there is no doubt that they will separate; and
…they wish and mean to have Texas annexed, so as to
…make out, with the present slave states, a vast slave
…empire. That territory, (equal to *forty-three* times the
…size of Massachusetts) once annexed, slaveholders
…will either be the government-holders in perpetuity, *or*
…they will separate; an excellent reason why our *Cilley*
…democrats from the North should favor the annexa-
…tion. How I do abhor servility and tyranny tricked
…out as *democrats!* Oh, it makes my gorge rise!

Mr. Adams said, on the floor of the House of Rep-
…resentatives last winter, that the *annexation of Texas was then out of the question.* Many believed him, but I did not. Recently, he has intimated a different opin-
…ion. Mr. Adams changes too often and too widely to be a safe guide on this vast subject. While he was President of the United States, he negotiated with all his might, and sent *Poinsett* to negotiate for the acqui-
…sition of Texas. *Out of the Presidency*, and *of the hopes* of it, he has strenuously opposed the scheme, and talks like a northern man with southern principles.' Van Buren is not the first of that genus.

He that played Sir Pander,
While wages were to be had,
And saved slave-trading Andrew,
Now rails at them all like mad:
And turning to us, he modestly says,
'Your language is too bad.'

To conclude: let it not be forgotten, for one moment, that *John Forsyth*, a needy man and a Texan land-holder, presides over our *foreign* relations; and that *R. Poinsett*, who was hissed from the city of Mex-
…ico, and shovelled from their shores for his foul in-
…trigues to get Texas, is *now Secretary at War.*

VIGILANTIBUS NON DORMIENTIBUS.

* In his letters to petitioners.

ANOTHER SOCIETY.

WRENTHAM, Aug. 20th, 1839.

MR. GARRISON:

The friends of the slave convened on Monday, 19th inst. at West Wrentham, for the purpose of forming themselves into an Anti-Slavery Society; whereupon Nathan Heaton was appointed to the chair, and Wm. A. Bennett Secretary pro tem. On motion of Otis G. Cheever, it was voted, that it was expedient to form an anti-slavery society, auxiliary to the Mass. A. S. So-
…ciety. Nelson M. Fisher moved that the Constitution, prepared for the occasion, be read; whereupon it was read, approved, and signed by a majority of persons present.

The following persons were unanimously chosen of-
…ficers of the society:

President—Nathan Heaton; Vice President—Otis G. Cheever; Treasurer—Nelson M. Fisher; Secreta-
…ry—Eliza Cheever; Counsellors—Almira Hawkins, Eliza Cheever, Susan Heath.

The following resolution was unanimously adopted by the Society:

'Resolved, That we have full confidence in the Mass. A. S. Society and its Board of Managers; and will do all in our power to help them in carrying for-
…ward their operations.'

Whereupon ten dollars were raised for the State Society.

Yours for the slave,
NATHAN HEATON, *President.*
WM. A. BENNETT, *Sec. pro tem.*

☞ A well-written essay on Mental Slavery, by an esteemed female friend, shall be published, with other communications. Our numerous correspondents may be assured that we shall use our best endeavors to accommodate them.

NON-RESISTANCE.

FIRST ANNUAL MEETING OF THE N. E. NON-RESISTANCE SOCIETY.

The first annual meeting of the New England Non-Resistance Society will be held in the city of Boston, on WEDNESDAY, September 25, 1839, and will probably continue two or three days. Friends of the cause in all parts of the country are earnestly and affectionately invited to be present.

By order of the Executive Committee.
MARIA W. CHAPMAN, *Rec. Sec.*
Boston, Aug. 3, 1839.

LETTER FROM THE GENERAL AGENT.

Plymouth, Aug. 16th. I came to this place in the evening—met a company at the anti-slavery reading rooms, and discussed till 10 o'clock the following proposition:—*Danger to property, liberty and life, is in proportion to the means of an armed and bloody resistance to evil. Proof.* (1) Such means tend to increase the spirit of violence in those who possess and use them. (2) Beget in them an indifference to the rights of others. (3) Make them more likely actually to invade the rights of others. (4) Make others more *suspicious* of them. (5) Lead others to increase their means of defence, and make them more violent. (6) By bidding defiance to others, these means provoke them to attack. A virtual challenge to others to attack us. Thus, to arm to resist evil by violence and blood, is to arouse the suspicions, the anger, revenge and violence of all around us, and increase the source of all our danger. Conviction seemed to strike upon the minds of many.

Saturday, at 3 P. M. lectured to the children in the town hall; and at 7 1-2 in the evening, a discussion till a late hour in the same place, on non-resistance. Sunday, lectured in the forenoon in the orthodox house, where John H. Avery preaches; in the afternoon, in the Baptist house, where Horatio N. Loring preaches; and in the evening, in the Unitarian house, where Doctor Kendall and George Briggs are ministers. Monday afternoon, another lecture at 5 1-2 to children and youth in the town hall—the most interesting meeting I have had in the town. In the evening, a lecture on human rights, in the same place—not on men's or *women's* rights—I know no such rights—but on HUMAN rights. To be sure, the question comes up, whether women are HUMAN beings. If so, of course all the rights, belonging to humanity, belong to them—a question which, from their conversation, and actions, and writings, one would infer that a portion of our abolition brethren, together with Mahometans, almost doubted! But in this place, at least, as well as in Nantucket and other places which I have recently visited, the women fully and nobly vindicate themselves from the contempt and abuse poured upon them by the clergy and others, and establish their claim to HUMANITY, and to an equal dominion with man over the lower world. For they stand in the front rank of moral reformers, and are indeed the very standard bearers of Truth and Humanity.

Kingston, Aug. 20. Lectured here in the Baptist house, T. J. White, minister. 21st. Lectured to a large congregation, mostly youth and children, at 4 o'clock, P. M. The schools came in; and in the evening, an interesting and well-attended meeting to propound and answer objections. Among other questions, the following: 'Do you regard the militia system as a system of *murder*?' 'I do regard the militia system as a system of cool, deliberate MURDER, and would as soon identify myself with a system of highway robbery, midnight assassination, and piracy, as with the militia system of Massachusetts.' 'Would you abolish all law, if you could by raising your hand?' 'No, I would not for the world blot out a single *law*. But I would blot out much that is called law in the statutes of Massachusetts, and of the United States; for they are no more *law* to the citizens, than are the ferocious and bloody edicts of a leader of a band of pirates, slaveholders and murderers, laws to those over whom he rules. No statute can be law, that contravenes the will of God. I would abolish instanter, every human penal code which must be executed at the expense of human life. Much excitement created by my answers among some. 22nd inst.—a lecture on human rights. Some in this place go for the *Anti-Non-Resistance* and *Anti-Human-Rights Society*, recently formed in Boston.

In this region, Messrs. Wise, St. Clair, and Cummings, agents of the Mass. Abolition Society, have been most liberal and active in venting their slanders against non-resistance principles—principles, which, in theory and practice, are none other than the following:

'Thou shalt not kill.' 'Forgive us our trespasses as we forgive those who trespass against us.' 'Resist not evil.' 'Love your enemies.' 'Do good to those that hate you.' 'In Christ Jesus, there is neither male nor female, Greek, Jew, bond nor free;' black or white; American, European, African or Asiatic; Baptist, Methodist, Orthodox, Unitarian, Catholic, or Universalist, but all are one. 'Return to no man evil for evil.' 'Avenge not yourselves.' 'Overcome evil with good.' 'Follow Christ.' 'The kingdoms of this world shall become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.' 'The Lord God omnipotent reigneth.'

These are the principles of Non-Resistance. Those who say non-resistance means any thing more or different, speak falsely, and the truth is not in them.

These sentiments, and those who embrace them, are thus spoken of by ministers and editors. Heaven forgive the sneers and blasphemy!

ELIZUR WRIGHT, Editor of the Massachusetts Abolitionist. 'Utter impracticability.' 'Downright absurdity.' 'Confiding, dogmatic, pugnacious warriors.' 'Hobby-riders.' 'Canada thistles.' 'Persuasive moonshine.' 'Cloud-phalanxes.' 'Interminable legions of logical nightmares.' 'Physical passiveness.' 'A great cob-castle.'

R. R. GURLEY, minister, and general agent of the American Colonization Society. 'A millenium of rogues.' 'A blissful plan to extend protection to all kinds of malefactors, high and low.' 'Disorganizers and pickpockets.' 'Anarchy and despotism.' 'Aurora borealis.' 'Jack Cade come again.' 'A company of thieves and pickpockets, organized to protect themselves against the laws.'

ORANGE SCOTT, minister, and agent of the American Anti-Slavery Society. 'A proposition to abolish all laws.' 'Turning loose demons without restraint.' 'State of anarchy.' 'Destroy the marriage institution.' 'Mormonism.' 'A sin against God and humanity to adopt them.' 'A sin for which God might justly doom the nation to destruction, should these principles become general.' 'Loose and disorganizing views.' 'I hate them with a perfect hatred.'

JOSEPH TRACY, minister. 'Religious jacobinism run mad.' 'Blasphemy.' 'They lead to infidelity.'

JAMES G. BIRNEY, agent of the American A. S. Society. 'The principles of non-resistance strike at the root of the social structure.' 'Throw society into entire confusion.' 'Renew scenes of anarchy and bloodshed.' 'The offspring of the rankest infidelity and irreligion.' 'Non-resistants say, *all* governments are of the devil.'

DANIEL WISE, minister and agent of the Mass. Abolition Society. 'Non-resistance principles tend to annihilate all marriage.' 'They tend to rape and adultery.' 'They directly tend to deluge the earth in blood.'

HIRAM CUMMINGS, minister and agent of Mass. Abolition Society. 'Non-resistance fosters despotism and tyranny.' 'These principles rivet the chains of the slave.'

C. T. TORREY, minister and agent of the Mass. Abolition Society. 'The principles of non-resistance tend to infidelity.' 'They imbrute and crush humanity.' 'They destroy all government.' 'Lead to anarchy and blood.' 'Perpetuate tyranny and rapine.' 'Crush the last hope of the slave.'

Thus the above principles of non-resistance are ridiculed and contemned by ministers and editors. These are but specimens of the manner in which this class of persons are accustomed to speak of them in speeches and papers. It can be no excuse for them to say, that they do not thus speak of the *above* sentiments, but of non-resistance. They do know, or ought to know, that these, and none others, are the principles of non-resistance; and that in becoming a non-resistant, a man has but to believe and practise the principles *above* laid down, and none others. These brethren are in a most unhappy state of mind—to be pitied and forgiven by every lover of truth and humanity. We can only leave to Him whose kingdom non resistance aims to establish on earth, to say whether their representations and charges be true or false. We believe they are utterly false, and blasphemous. 'Father, forgive them they know not what they do.' They array themselves against the peaceful kingdom of thy Son. 'Lord, lay not the sin to their charge.' H. C. WRIGHT.

FURTHER DEVELOPEMENTS.

DUXBURY, Aug. 25, 1839.

MY BROTHER:

Aug. 23. I met a social party in the evening at Thomas C. Holmes, to discuss non-resistance in its bearings on slavery, and on the condition of women. Several enterprising spirits, full of devotion to truth and humanity, walked out from Plymouth three miles, and walked back, the same night. We concluded there never was a greater delusion than the new doctrine, that Congress must be made the great instrument to abolish slavery; unless the abolitionists are prepared to follow it out at once, and 'appeal to the sabre of revolution,' as Elizur Wright says. Even then, how are they to make an anti-slavery Congress out of pro-slavery materials? How can an anti-slavery weapon be made out of pro-slavery metal? The nation must be abolitionized, before an abolition Congress can be created. Slavery must, in effect, be destroyed, before they can get their *new* weapon to destroy it. Why, then, not lend all their energies to abolitionize the nation? Then, of necessity, the fruit will appear in an anti-slavery Congress and government. We concluded, too, that women must rise or fall in society, as brute force or moral power prevailed. Women sink beneath the throne of violence. She rises into her appropriate sphere in society, in proportion as society comes under the dominion of truth and love. How, then, should every woman, who feels for her nature—who feels for humanity, seek the downfall of all systems of armed and bloody resistance to evil! It was a delightful evening, and will be remembered by us all. Put down non-resistance, when people are ready to walk six miles to spend an hour or two to discuss it! I tell its enemies, *Never!*

Aug. 24. Duxbury. After visiting and addressing a school in Kingston, I came to this place. In the afternoon, lectured to the children in the Methodist church. Aug. 25, Sunday. Lectured three times in the same place. Though the people are many of them away at a camp meeting, I had a good attendance, and exceedingly interested and attentive to hear for themselves, what are the principles of non-resistance as stated by its friends. I, with my brethren of the society, had been denounced here by Daniel Wise and Hiram Cummings, Agents of the Mass. Abolition Society, as an infidel, an anarchist, an enemy to the marriage institution, and as seeking to abolish it, and to introduce a system of general concubinage and licentiousness!!! H. Cummings and D. Wise have tried to make the people here, as elsewhere, think that Edmund Quincy, Samuel J. May, Maria W. Chapman, Wm. L. Garrison, Lucretia Mott, Wm. Bassett, Charles K. Whipple, and all who embrace non-resistance, are seeking to do away all marriage, and introduce general prostitution!! They have declared here, and declared elsewhere about here, that the principles of non-resistance lead to general prostitution, concubinage and blood!! Such are the representations given by these individuals; and by other agents of the Mass. Abolition Society, wherever they go—if the statements of their friends are to be credited. Of course, I am obliged to state, in every place, what are the true principles of non-resistance, as laid down in our constitution; simply, that *it is a sin to kill a man—a sin to do any thing to an enemy that cannot be done in the spirit of Christ—a duty and privilege to die ourselves, rather than be accessory to the death of a man in any way, or for any cause.* These are the principles which are declared by James G. Birney, Orange Scott, Hiram Cummings, and Daniel Wise, to lead to universal concubinage, anarchy and blood!! It may be that these erring brethren will be found to be fighting against God. Such was the substance of my evening lecture in Duxbury—stating our principles, and also what these brethren say of them. The house was well filled, solemn and attentive, and the audience appeared as their eyes were opened to see the cruelty, the total disregard of candor and fairness in the horrible charges brought against non-resistants. They were convinced that non-resistance could be dangerous only to those who embrace it; and then the danger must come from men of violence and blood, stimulated and urged on by the misrepresentations of such brethren as Hiram Cummings, Daniel Wise, R. R. Gurley, J. G. Birney, Elizur Wright. Pause, brethren, in your reckless charges! If the principles are of God, they will be borne aloft, and carried forward by the divinity that is in them, in spite of you. Would you not do well to examine the question—are they of God?

Wm. Lloyd Garrison and H. C. Wright are infidels! This I hear in every place—from ministers and laymen. They appeal to Daniel Wise, Hiram Cummings, Charles T. Torrey, A. A. Phelps, Alanson St. Clair, as witnesses! Do these brethren indeed circulate such a report as they lecture about? Is this, indeed, the great object of the Mass. Abolition Society, to convince the world that you and I are infidels? Do they think to prevail by such means? Dear brother, may we never deserve the name. Let not their reproaches drive us from Christ, the sure anchor of our souls. Let us arm ourselves more with the mind of Christ. Let us put on Christ, and hide ourselves in the pavilion of our Father's love. If these brethren have become so exceeding mad against us, because we will not countenance an armed and bloody resistance to evil; if they are determined to arouse up and direct against us the spirit of violence and murder, so deeply imbedded in the heart of this nation; if nothing but our blood can appease the deadly hate of the clergy and of the agents of the Mass. Abolition Society; let them have *our* blood. May not a drop of *theirs* be shed. I am amazed at the exceeding bitterness which these agents are exciting wherever they go against us. I could not have believed it, had I not seen and heard it. Let us love, pity, and forgive them. I am certain they know not what they do.

Infidels! If to walk by faith on the Son of God, who hath loved us, and died for us; if to have our life hid with Christ in God; if to glory in the cross of Christ, by which we are crucified to the world, and the world to us; if to be of no reputation, and count all things but loss that we may win Christ; if to believe in our inmost souls that Christ is the power of God and the wisdom of God to regenerate, disenthral, redeem and save a world enslaved in sin, and bound down under the iron despotism of a government of *human will* and human butchery—be infidelity, then indeed are we infidels; for all this have we professed in our non-resistance. May *such* infidelity speedily encompass the globe—a glittering bow of promise to imbrued and impaled humanity.

I put up in Duxbury with Seth Sprague, senior—that singular man of four-score, so well known to all the friends of our imbruted brethren in bonds. He is a rare specimen of humanity. Can gather around him about one hundred of his own posterity. The father of fifteen children—all of whom lived to have families. The foremost in every good work. He registers his name against all *man-stealing* and *man-killing*. May he live to see the desire of his heart, i. e. the redemption of the slave!

Thine for the Cross,
H. C. WRIGHT.

BOSTON.

FRIDAY, AUGUST 30, 1839.

LETTER OF GERRIT SMITH.

The cause of the delay in the publication of this letter has already been explained in our columns. It was our intention to accompany it, this week, with a reply; but we are compelled to defer our strictures until another number. On receiving a copy of it in June last, we immediately addressed a letter to Mr. Smith, in which we endeavored to show the fallacy of his reasoning, and which led him, subsequently, to make some slight modifications of its language. As false statements are privately circulating here, as to the character of that letter, and as we did not retain a copy of it, we request Mr. Smith to forward it to us by mail, that we may publish it in the Liberator.

HORRIBLE ATROCITY.

The spirit of slavery, wherever it is found, and can display itself with impunity, is most diabolical. Among all the lynchings which it has yet perpetrated upon innocent and upright citizens, nothing has equalled in enormity an outrage which has just been committed on a Baptist and a Methodist clergyman at Vincennes, Indiana, as related in the Salem (Ind.) Whig.

'These clergymen had become odious to a portion of the citizens on account of their zeal in the cause of abolitionism, and were warned to leave the place, which they did. But in the night a mob pursued them, and came upon them about six miles from Vincennes, and ruffian-like dragged the husbands from the bed where their wives were shrieking with terror and alarm, and drove them back to Vincennes.

After reaching Vincennes, one of them was rode on a rail until almost dead, and then tarred and feathered, and turned loose. The other had first a piece of iron tied to his feet, and was then place I in the Wabash river, in water up to his chin, where he was suffered to remain until morning, and then taken out, and tarred and feathered.'

We know not what may be the feelings of the individual who reads the shocking account; but, for ourselves, we can neither select nor coin any terms in which to convey the indignation and horror of our emotions. Did Mr. O'Connell libel this nation, when he described the upholders of American slavery as 'two-legged wolves'? If these things are done in the green tree, what shall be done in the dry? If, in the free State of Indiana, ministers of the gospel may be thrown into the river and tarred and feathered because they sympathize with their oppressed and down-trodden fellow-beings, how is it possible that any friend of the slave in Georgia or Alabama can open his lips against the blood-reeking system of slavery, and live? Will the newspapers merely copy the account of this fiendish outrage as an item of intelligence? Ought it not to agitate and inflame the land? Is there a pulpit that should not speak out in thunder-tones, in relation to it? What, especially, ought to be the course pursued by the Baptist and Methodist denominations, in view of it? The persecution of the Baptist and Wesleyan missionaries in the British West Indies—the destruction of their chapels—their expulsion from the islands—powerfully wrought upon the people of Great Britain, and led them to demand the immediate abolition of West India slavery: for it demonstrated to them, in a terrible manner, that between Christianity and slavery, there can be no affinity—and that where the latter holds supremacy, it is impossible that the gospel can be preached availingly. The Indiana outrage, we trust, will do much to call out the religious sentiment of the country,—to unstop the ears of the deaf, unseal the eyes of the blind, and open the mouths of the dumb. The lynching of Amos Dresser made a multitude of converts to the anti-slavery cause; and the recital of his case from his own lips, was listened to by crowded assemblies, with a thrill of horror, in various parts of the country. If the Executive Committee of the American A. S. Society could induce the lynched clergymen of Indiana to travel through the free States, and tell the story of their sufferings, a mighty impetus would be given to the car of abolition. We hope it will be done.

MR. SCOBLE. This beloved brother left New York for England, on Saturday last, in the steamer Liverpool, and is therefore at this time, probably, almost as near his native land as this country. Efforts were made to obtain the use of the Broadway Tabernacle, for a lecture from him on the great subject of West India emancipation; but it was positively refused by the trustees! This extraordinary decision was obtained, no doubt, through the influence and by the advice of that apostate priest, Joel Parker. Mr. Scoble, however, was enabled to hold two public meetings in the Chathan-street Chapel, which were attended by large and respectable audiences. Additional interest was given to these meetings by the presence of two West India residents, who closely interrogated Mr. Scoble, and in one or two instances denied the accuracy of his statements; but his replies showed them up in no very enviable light, and out of their own mouths they stood condemned in the presence of the assembly, who manifested their satisfaction in repeated bursts of applause. We observe very full reports of his lectures in the Journal of Commerce, Evening Post, Observer, &c.

☞ Wendell Phillips has forwarded to us the following important article, which has been extensivsly circulated in England, printed in hand-bill form. It will cause a spasm of agony, we opine, wherever read in the slave-cursed regions of this republic.

IMMEDIATE ABOLITION OF THE SLAVE TRADE. The cost of slave labor is 1*s* to 1*s* 6*d* per day. In the East Indies, labor is 1*d* per day. Millions of natives perishing for want of this 1*d* per day labor.

Millions of acres of the finest land in India, are laying waste uncultivated, a vast jungle is in possession of wild beasts.

Will then slave labor in the Brazils, in Cuba, and in the United States, which costs 1*s* to 1*s* 6*d*. a day, when met in the market by East India produce at 1*d*. per day, any longer exist? Will not this at once extinguish THE SLAVE TRADE AND SLAVERY?

The East Indies can deliver sugar, in bond, at £18 per ton, whilst England is now paying for the same quality of sugar £44 per ton. You that look at the prosperity of your own country, reflect on this!

Our imports of sugar are 230,000 tons, *a* £44 per ton, whilst we can be supplied with sugar, in any quantity from the East Indies *a* £18 per ton.

Imports:—	Tons		£
	230,000	*a* 44	£10,120,000
Whilst	230,000	.. 18	4,140,000

Cotton in India can be grown with a profit for 1*d*., per lb. whilst we pay 10 1-2*d* to the United States; thus we pay £14,000,000 sterling for cotton, which we can have from India at one-tenth of the price.

N. B. Gladstone's evidence before the Committee of the House of Commons, is that Coolie laborers cost him £37 per annum, or 15*s* per week.

APPROVAL OF OUR COURSE.

Extract of a letter from an active anti-slavery friend in Providence:

'I was heartily glad that you were present at the Albany Convention. I could subscribe to your protest with all my heart. The mass of abolitionists will never consent to a third political party. They are sound, and while their *united* voice is heard, we are safe. Any departure from the republican character of our enterprise, 'be it but so small, &c.' will be fatal. A strict adherence to the *original* basis, especially in regard to the inalienable right of ALL to co-operate with us, without regard to *sex*, is indispensable. I hope *you* will '*stick to the text.*'

An esteemed friend at Plainfield, Ct. writes as follows:

'Dear Brother Garrison—I was glad you stood your ground at Albany. Don't let the platform be narrowed an atom. If there is any thing like exclusiveness or sectarianism, I see you discover it at once.'

A prominent abolitionist in Concord, N. H. says in a letter to us—

'Had I been at the Albany Convention, I would have been among the earliest to subscribe your protest.'

☞ Our Non-Resistance Department happens to be transferred from our last to our third page. The letters of our bro. H. C. Wright bring to light an amount of misrepresentation and calumny, on the part of some of the agents of the Massachusetts Society, with regard to the friends of non-resistance, which is truly astounding. Such men are fast digging their own pits, and will in due time be put to open shame. We take it for granted, that not one of our subscribers deems it necessary that we should plead 'not guilty to the abominable accusations brought against us by Messrs. Wise, Cummings, &c.

☞ The life of the anti-slavery cause in New-Hampshire is found among the Young Men of the State. Their annual meeting at Concord, last week, though not very fully attended, in consequence of a defective notice, &c. was characterized by harmony and efficiency. 'All persons' were allowed to participate in its proceedings—and it refused to say that it is the 'imperious duty' of every man to violate his conscience, in order to be a voter—ergo, it is a no-government, woman's rights society!! Alas! alas! to what is the land coming?

From the Herald of Freedom.

FIRST ANNUAL MEETING OF THE NEW-HAMPSHIRE YOUNG MEN'S ANTI-SLAVERY SOCIETY.

WEDNESDAY, August 21, 1839.

Meeting was called to order by John B. Chandler of Concord, whereupon, the President and Secretary being absent, Rev. Edmund Worth was chosen President pro tem., and Charles F. Low, of Dartmouth College, Secretary, pro tem. Prayer was offered by the Rev. Mr. Archibald.

The Annual Report of the Society was read by Mr. Eaton; by whom it was written in consequence of the sickness of the Corresponding Secretary. The Report was accepted.

The following gentlemen were elected officers of the society for the ensuing year.

Dr. Alpheus Morrill, Loudon, *Pres.*
Charles F. Low, Dartmouth College, *Rec. Sec.*
Isaac Kinsman, Pembroke, *Cor. Sec.*
Rev. W. H. Hatch, Concord; Timothy K. Blaisdell, Haverhill; Jacob Haskell, Keene; Rev. Abner B. Warner, Milford; Rev. David Burroughs, Cornish; Lewis Hill, Lancaster; Rev. Enoch Mack, Dover; Jas. Nowell, Portsmouth, *Vice Presidents.*

Hale E. Crosby, Concord, *Treasurer.*
Isaac N. Hobart, Elihu T. Rowe, Gilbert Pillsbury, and Caleb Emery, Dart. College; John R. French, Concord, *Executive Com.*

The following are among the principal resolutions that were adopted:

Resolved, That all persons present embracing the principles of this Society be invited, to sit and act in this meeting.

Resolved, That abolitionists, at every period of their general assembly, will reiterate, again and again, the great objects of their enterprise, the deliverance of the American slave, and the eradication of the prejudice that withers and crushes the free colored man in America.

Resolved, That slavery is the creature of vitiated public feeling and opinion, and must be overthrown by the rectification of that opinion and feeling by the power of truth.

Resolved, That as abolitionists, we have associated for a single and definite object—the abolition of slavery; that to accomplish this object, we meet each other, not as ministers or laymen, resistants or non-resistants, human government men, or no-human government men, nor as members of any sect or party in politics or religion, but in the high and noble capacity of MORAL AGENTS, standing on the broad platform of HUMAN EQUALITY; and that, recognizing no leader but God, we purpose to go faithfully and fearlessly forward, relying upon the efficacy of TRUTH, and cheerfully sacrificing every party and sectarian interest which may present itself as an obstacle in the way of our godlike enterprise.

Resolved, That we will vote for no man for any office which confers power or influence in regard to the anti-slavery question, who is not an *immediate* and *thorough-going* abolitionist.

Resolved, That the Resolutions passed by the House of Representatives of the State of New-Hampshire, at the recent session of the Legislature, on the subject of slavery and the right of petition, are false in principle and servile in spirit, and utterly unworthy men professing to be *free.*

Resolved, That any disposition of petitions of the people to a legislative body, short of giving them that consideration which is necessary to legislative action upon their merits, is an infringement and virtual denial of the right of petition.

Resolved, That the Resolves offered in the House of Representatives of the United States, by Charles G. Atherton, (by whomsoever prepared) were a base violation of his duty to his constituents, and a trampling of the right of petition under foot.

Resolved, That the doctrines of our Declaration of Independence—the fundamental principles of our State and National governments—the eternal claims of right and justice, and the spirit and precepts of our holy religion, demand of us to the utmost of our power, succor and protection for the fugitive from slavery, and deep sympathy and untiring efforts in behalf of those who are still 'in bonds' in the prison-house of southern despotism.

Resolved, That we will undertake to supply every family in our respective towns with the Anti Slavery Almanac for 1840.

Resolved, That those professed abolitionists who help to support ministers that apologize for slavery, or neglect to bear an open and faithful pulpit testimony against it, are not less inconsistent, nor less recreant to the cause of the slave, than those who vote at the polls for pro-slavery law-makers; and that in so doing, they give incontestible evidence that they do *not* 'remember them that are in bonds as bound with them.'

Resolved, That it is the imperative duty of abolitionists to give a vigorous and ample support to those papers which have been established to defend the cause of the slave and of human freedom; that those in our ranks who do nothing to sustain these faithful sentinels on the watch-tower of Liberty, and pay their money for the pro-slavery political and sectarian presses of our country, are not only chargeable with inconsistency but with *guilt*, and that, notwithstanding all their loud professions of love for the slave, they prove themselves criminally indifferent to his cause.

Resolved, That the Herald of Freedom, under the management of its present editor, is a bold, uncompromising, and trust-worthy advocate of our holy and magnificent enterprise; that it is just such a paper as the cause and the crisis demand; and that we solemly admonish the abolitionists of this State to avoid the inconsistency and the *sin* of paying their money for papers which support a spurious republicanism and a spurious christianity, and of leaving this vigilant defender of the slave's rights to languish for the want of that support which it so justly demands at their hands.

Resolved, That his heart cannot be very deeply imbued with anti-slavery principle, or with sympathy for oppressed and degraded humanity, who shows more sensitiveness at bold and faithful reprobation of slaveholding and its abettors, than at the unparalleled wrongs and sufferings of the slave; and that professed abolitionists, who spend their time and energies in finding fault, at the rough and uncompromising tones of their brethren, manifest the same sort of wisdom and prudence with the man, who should complain of the harshness of the voice which should rouse him from sleep in a burning house with the cry of fire.

Resolved, That slavery is a National and not merely a State institution—that the citizens of New Hampshire are as truly involved in the guilt of slaveholding and of trafficking in human beings, as the citizens of South Carolina, and that the work of emancipation is as much the business of the North as of the South.

Resolved, That if any crime ought to exclude a man from the pulpit or the communion table, it is the crime of slaveholding; and that those churches which make a good moral and christian character, a condition of fellowship, are as much bound to exclude slaveholders, as they are to exclude criminals of any other grade.

Resolved, That we cordially respond to a recommendation by the christian friends of the slave, at the late national convention, to spend the last Friday in September, as a season of fasting and prayer; and that we most sincerely invite all professing christians, and friends of humanity, in this State, to observe this day and unite in their fervent supplications to Almighty God, that the cries of the oppressed may be answered, and that they may be speedily and peacefully emancipated.

IN A CORNER. We find ourselves, quite unexpectedly, in a corner, in consequence of the length of Mr. Scoble's address, and also the able communication of our esteemed friend Mr. Bradburn, respecting the proceedings of the Albany Convention. Our readers will not find our present number less interesting or valuable on account of the absence of editorial matter. An interesting communication, respecting the Oberlin Institute, will be found on our last page.

Those of our readers who have regretted that they could not hear Mr, Scoble, are now furnished with the substance of what he communicated in his various lectures, in the speech delivered by him at the Albany Convention, which occupies so large a portion of our present number. It ought to be read attentively, and scattered broadcast over the land. What hath God wrought! Sing praises unto his name!

THE LIBERATOR calls for the publication of a letter we wrote to H. B. Stanton and A. A. Phelps some time since, concerning matters and things in Massachusetts, and which, it is said, has been read, or partly read, in some of the anti-slavery meetings in that State. As we retained no copy of the letter, and said nothing we wished to conceal, and as it has been the topic of public remark, we join with brother Garrison in the call for its publication, entire.—*Friend of Man.*

☞ Will H. B Stanton or A. A. Phelps respond to this united call?

☞ The proceedings of the Young Men's Wilberforce Debating Society, in New-Bedford, came too late for insertion this week.

DEATH OF COMMODORE PATTERSON. The National Intelligencer of yesterday says—'We regret to announce that our esteemed fellow-citizen, Commodore DANIEL T. PATTERSON, of the United States Navy, and Commandant of the Navy Yard and Station in this city, expired on the morning of Sunday, the 25th instant, at a quarter past 8 o'clock, at his residence in the said yard, after a short but severe illness of about thirty hours.'

From the Maine Advocate of Freedom.

YOUNG MEN'S STATE ANTI-SLAVERY CONVENTION.

It being ascertained that many young men are desirous of having an Anti-Slavery Convention, the undersigned take the liberty to invite all the young men in the State, who are in favor of discussing the great subject of Slavery, and the principles, the duty and safety of immediate emancipation, to meet at the Congregational meeting house in Winthrop, on WEDNESDAY, Sept. 25, at 10 o'clock, A. M.

The object of the Convention is, the thorough discussion of the great principles, which lie at the foundation of the abolition enterprise, throughout the civilized world, and the measures, which are suited to its accomplishment in the United States, and especially those, which relate to the proper exercise of the right of suffrage, by the citizens of the free States.

[Here follows a list of signatures.]

NOTICE.

A lecture on the subject of slavery will be delivered in the Methodist meeting-house, in Dorchester, on Sunday evening next, at half-past 7 o'clock, by Mr. S. S. Foster, of New Hampshire.

ESSEX COUNTY ANTI-SLAVERY SOCIETY.

A quarterly meeting of the Essex County Anti-Slavery Society will be held at Haverhill, on fifth day, (Thursday,) ninth month (September) 5th, at 10 o'clock in the morning. The Board of Managers will meet at 8 o'clock, A. M. at the same place.

The *peculiar state of the cause* at the present crisis requires a full and punctual attendance. By order of the Board, JAMES P BOYCE, *Cor. Sec'y.*

NOTICE.

The Norfolk County Anti-Slavery Society will hold their quarterly meeting in Wrentham on Tuesday, the 10th of September next, in the meeting-house of the Rev. Mr. Fiske, beginning at 10 o'clock in the forenoon.

By order of Managers,
ERASTUS WORTHINGTON.

ANTI-SLAVERY MEETING IN LYNN.

A special meeting of the Lynn Anti-Slavery Society is appointed to be held at the Anti-Slavery Room, in Union-Street, this (Friday) evening, the 30th, at 7 1-2 o'clock, for the purpose of choosing delegates to the quarterly meeting of the Essex County Anti-Slavery Society, to be held at Haverhill, the 5th, of next month.

Per order, WM. B. OLIVER, *Sec'y.*
L

LITERARY.

☞ The following lines are from the pen of our esteemed friend John Scoble, of England.—Ed.

For the Liberator.

LINES,

Addressed to Mrs. S——, in England, by her husband, from Demerara, in the year 1836.

Thy memory, like music, steals
Into my heart, and there reveals
Within its dearest, chief recess,
Thine image in its loveliness:
Such as thou wert in virgin prime,
Ere touch'd by sorrow or by time;
Model of beauty and of grace,
With Heaven's own imprint on thy face,
Severe in sanctity and truth,
For piety had hallowed youth;
Yet gentle, placable, and mild—
In temper as a little child:
Fragrant as flowers wert thou to me,
And wilt, dear Love, for ever be.

But what though Time has touch'd thy brow,
And dimm'd the lustre of its snow;
But what though Sorrow's pointed dart,
Hath sometimes smote thy gentle heart;
Yet thou 'rt more beautiful to me,
Than in thy youthful majesty;
Yet thou 'rt more dear than in the hour
When first I felt thy magic power.
I see thee now fill up thy place,
With all a wife's, a matron's grace,
With all a christian's zeal and care—
Example lovely as 'tis rare:
And my heart blesseth thee the while
I mark thy freedom from all guile:
O may thy children ever prove
As greatly good as thou, my love! S.

TO THE SAME,

On the return of their fourteenth wedding day, in 1839.

Life were a dark and weary pilgrimage,
Uncheer'd, unblest by woman's radiant smile:
'Tis hers its toil and tedium to beguile,
And shed a lustre over youth and age.
A woman's love—how tender and how dear!
A woman's love—how faithful and sincere!
Helpmeet for man, unmurmuring, she bears
His waywardness and folly, and with tears
And looks, more eloquent than speech, reproves,
Refines, and elevates the man she loves!
O best of women! much to thee I owe—
A home of bliss, and warm affection's glow;
And, as the treasures of thy heart are mine,
The tribute of my dearest love be thine. S.

For the Liberator.

THE SLAVE'S RESOLVE.

I cannot, will not long endure
The torment of this galling chain;
I was born free, and I am sure
I must, I will be free again.

All—all around 's unchained, I see,—
The tempest wind, the surging wave,
The beasts, the birds,—all, all are free—
Why am I doom'd the only slave?

The scorching taunt—the despot's scorn—
The smarting of his iron thong,
The galling yoke—alas! I've borne
These badges of a slave too long.

I will no more a servile bow,
And cringe beneath a lord's control;
I feel my manhood rising now,
The yearnings of a freeman's soul.

I feel the kindling of that spark,
No chain can bind—no power can quell—
No tyrant quench—though fierce and dark
His visage as the deepest hell.

'Tis done, 'tis done—they're gliding off,
The hateful chains of slavery!
I'll bide the tyrant's fiendish scoff;
Thank heaven, I feel, I know I'm free!

Newbury, Aug 10th, 1839. M. J.

From the London Baptist Magazine.

FAITH AND FRUITION.

On, it is sweet to live by faith,
And cast my burdens on the Lord;
To credit what my Saviour saith,
And rest securely on his word!

To find a refuge in His breast
From every deep corroding care!
To feel that calm and peaceful rest
Which none but Zion's children share!

To look beyond this vale of tears,
And see my home prepared above!
To rise superior to my fears,
And realize the Saviour's love!

To welcome all His sovereign will,
And in his constant care confide;
To claim Him as my portion still,
Though every creature-stream were dried!

To trust Him in the darkest hour,
When clouds obscure His smiling face;
And triumph over Satan's power,
Strengthened by all-sufficient grace!

Oh, these are drops of sacred bliss,
Which in this desert land are given;
But the full streams of happiness
Can only be enjoyed in heaven! W.

TRUTH.

As for the Truth, it endureth and is always strong. It liveth and conquereth for evermore—1st Esdras, iv. 38.

Theories which thousands cherish,
Pass like clouds that sweep the sky;
Creeds and dogmas all must perish;
Truth herself can never die.

From the glorious heavens above her,
She has shed her beams abroad,
That the souls who truly love her,
May become the sons of God.

Worldlings blindly may refuse her,
Close their eyes and call it night;
Learned scoffers may abuse her,
But they cannot quench her light.

Thrones may totter, empires crumble,
All their glories cease to be;
While she, Christ-like, crowns the humble,
And from bondage sets them free.

God himself will e'er defend her
From the fury of her foe,
Till she in her native splendor
Sits enthroned o'er all below.

BREAST THE WAVE, CHRISTIAN.

Breast the wave, Christian,
When it is strongest;
Watch for day, Christian,
When the night's longest;
Onward and onward still
Be thine endeavor;
The rest that remaineth
Will be for ever.

Fight the fight, Christian,
Jesus is o'er thee;
Run the race, Christian,
Heav'n is before thee;
He who hath promised,
Faltereth never;
The love of eternity
Flows on for ever.

Lift the eye, Christian,
Just as it closeth;
Raise the heart, Christian,
Ere it reposeth:
Thee from the love of Christ
Nothing shall sever;
Mount when thy work is done:
Praise Him for ever.

THE LIBERATOR.

For the Liberator.

OBERLIN INSTITUTE.

This Seminary is under the care of Rev. A Mahan, a man who has suffered much in the cause of the slave, and a most eloquent and devoted servant of the Lord Jesus. Four hundred young persons, one hundred of whom are females, are pursuing their studies at Oberlin, at the present time. They have been drawn together by feelings of sympathy from all parts of the eastern and western states, and possess a common desire of preparing themselves, by their own efforts, for active usefulness. All engage, more or less, in manual labor; and, consequently, labor is not disgraceful at Oberlin! Can we say as much of any other literary institution in the United States?

Free discussion is tolerated, ay, encouraged by the faculty and government!

The privilege of membership is not confined to any particular complexion or color of the skin!

A large proportion of the students are hopefully pious; and there is probably no school in the country, of equal size, where the spirit of evangelical religion is so generally and deeply felt as here—and yet, there is nothing like religious bigotry and intolerance, and that devotion to sectarianism, which marks the character of many of our literary and theological institutions. The spirit of Christianity, as exhibited at Oberlin, is a liberal, enlightened and benevolent spirit, inciting to self-sacrifice and devotion in the great cause of doing good. The cause of Christ has more to hope from this than any other institution in the land. Compared with others, this seminary may be called the Pilgrim School. It is so, most emphatically. It is one of the wonders of the age in which we live. Its history is marked, and filled with bold and striking events, as is the history of the Pilgrim Fathers. It grew out of persecution; it was founded by those who would not submit to tyranny—who would not surrender the rights of conscience, the liberty of speech, and thought, and association. The colony was planted in an unbroken wilderness, in the deep recesses of the forest. It was begun in faith and prayer, and with a firm reliance on the protection, guidance and approbation of Divine Providence. It was commenced in great weakness—it has been sustained by Almighty power. The little band of exiles from Lane Seminary, here took refuge, here raised the sacred standard of Christian freedom, consecrated to the service of God, of humanity, of civil and religious liberty. In leaving Lane Seminary, they intended to, as they did, leave behind them their shackles upon thought, and speech, and action, which the servile and mercenary spirit of the age had fastened upon that, as upon almost every other institution in the whole land. It was, in truth, the spirit of Freedom, in its highest, noblest sense, that inspirited them; and, under its influence, they went forward with all the confidence of an undoubting faith.

And what glorious results have followed! In 1832, the first trees were felled, and the light of the sun, the first time for centuries, shone on the consecrated spot where now stand the buildings of the Seminary. The exiles erected a cabin to shelter themselves from the inclemencies of the weather. It was a frail structure, yet it is still standing, and bears the name of Cincinnati Hall, more commonly and more significantly, however, called 'the Rebel Hall.' It is of one story, about 80 feet long, 20 feet wide, and looks, for all the world, much like what in New England is called a rope-walk. It is an object of deep interest to a stranger; and long may it stand, although it has ceased to be used as dwelling, study, recitation room, and chapel.

The principal college building now is of brick, 111 feet long, and 40 wide—four stories high, and in shape and appearance much like those we see for similar uses in this part of the country. It stands in the middle of a large square, amid which the village is built. It is called Tappan Hall, in gratitude to Arthur Tappan. On one side the square are three handsome wooden buildings, each three stories high, and about —— feet long, and —— feet wide, used, one for the female part of the students, one for a boarding-house for the males, and one for Chapel, &c. On another side are two houses for Professors, and room for more.

About one mile square, perhaps more, has been cleared of the forests, except the stumps, which are not so easily got out; and a considerable village, with gardens, fields, &c. extend around on each side the square.

A great deal of hard toil has been required to accomplish all that has been done by the students for the Institution, and for themselves. It fills one with astonishment, and shows what men can do when acting under a high and holy resolution to sacrifice and suffer in the cause of truth and humanity.

But a great deal of money has been required to carry on the undertaking thus far; and the Institution, as may be readily supposed, is in debt. Besides, half the applications for admission are refused for want of room and accommodations. Another large hall, like Tappan Hall, is wanted immediately; also a Chapel, the building now used for that purpose being too small and inconvenient. The cause of education is suffering greatly for the want of funds to carry forward the work which has been so successfully begun.

This seminary has nothing to hope from any quarter, except from those who are the friends of free discussion, and universal emancipation. It is an object of great dislike by all who would oppress the poor, domineer over the church and lord it over the consciences of men. Hence, the American Education Society, which, at first, gave assistance to some young men connected with Oberlin, have lately withdrawn their aid entirely, unless their beneficiaries will leave that seminary!! The pretext, for every body knows it is nothing but a pretext, is that the standard of education is not high enough at Oberlin! which means, when properly construed and explained, that the Professors at Oberlin don't charge the students 'not to pray for the slave,' as the Professors do at Andover, and that they do not inculcate on their pupils that truly republican doctrine, 'that liberty is the right to do and say what the prevailing will and voice of the brotherhood will allow and protect.' It is in these respects, and these only, that the standard of education is too low at Oberlin. And God grant that, in these respects, it may forever be too low.

Cut off from all sympathy with the high dignitaries in Church and State, the Oberlin Institute must and does rely wholly on the people; and it will not, it is to be hoped, rely on them in vain. All our great ecclesiastical bodies, education societies, and the like, have formed a *league*, offensive and defensive, with slavery: it runs virtually on this wise: 'We will suffer slavery without rebuke, provided you will contribute to *our funds* 'the price of blood,' the fruits of unrequited labor, and unrewarded toil.' Fortunately, it so happens, that if the American Education Society will not assist in supporting indigent young men at the Oberlin Institute, *the people* can! For one, the writer has made up his mind, and he knows some others have, to give his money, that part of it he devotes to the Education cause, to the Oberlin Board of Education, and he trusts that a great many others, when they learn the facts in the case, will go and do likewise. The Institution needs, and richly deserves, the confidence and support of all the friends of Christ in New England, and I believe will receive it.

The students, male and female, make themselves very useful during the winter months in keeping school. These services at the West are exceedingly valuable; and besides, they every where exert an excellent influence in behalf of every object of Christian philanthropy. They penetrate into Canada, and teach the colored people there, as well as the whites, and perform labors that require great self-denial and sacrifice. Oberlin will furnish more and better missionaries than any other seminary in America. The character of the students is of just the right stamp. The *esprit de corps*, is the spirit of missions. Some have already gone out and are doing great good.

The faculty are learned and talented men, well qualified for their work, and devoted to it. They are no mere hirelings, but have turned their backs on the most advantageous offers, that they might labor in this field of toil and promise.

It may be inferred by some, that this is an Abolition institution, and nothing else. Far from it. The writer of this has recently visited it, and he is sure that he found it no more devoted to abolition, than to temperance, to peace, to moral reform, the cause of missions, or Sunday schools. It stands on that high, broad, honorable christian platform, upon which every literary and theological institution ought to stand, and where it is confidently believed the enlightened liberality of the public will enable it always to stand.

Boston, Aug 1839. A. W.

P. S. For the information of those who choose to do something for Oberlin, it may be mentioned that Mr. Charles C. Barry, of Boston, is a receiving agent, employed by the Oberlin Board of Education.

MISCELLANEOUS.

From the London Morning Chronicle of July 17.

ATTEMPT TO FIRE BIRMINGHAM.

The sullen silence of the movement party, although they had not indulged in any excesses during the past week, did any thing but allay the fears of the friends of order and peace. Still, many, anxious to repel, if possible, from the public mind any unnecessary apprehensions, unfortunately placed confidence in this outward, but treacherous appearance of peace. Even the authorities, as if willing to coax the people into a respect for the law, withdrew, as much as possible, from the streets the metropolitan police, and softened down many acts of the populace which, perhaps, under different circumstances, they might have treated with severity. At length, Monday night removed the delusion. It being St. Monday, the crowds which assembled in the vicinity of the Bull-ring did not attract much attention. In the morning a meeting was called at Holloway-head, but, it having proved a failure, a second meeting was called for the evening, and was most numerously attended.

It would appear, that, at the close of the meeting, the crowds which attended it made their way to the Bull-ring, a great portion of them breaking off at this point, to meet Messrs. Collins and Lovett, whose return from gaol was expected that night. The crowds in the Bull-ring having increased considerably about seven o'clock, the police were ordered to disperse them. Having met with some resistance, they were compelled to resort to some violence, and wounded three men, one slightly and two severely. The police, in order to avoid all cause for irritation, were called into the Police Office yard, out of the gaze of the people. The latter about 8 o'clock, became exceedingly tumultuous, and commenced breaking the windows of the office, and flinging stones into the yard where the police were drawn up. One fellow actually attempted to cross the iron railings in front of the office. The police, all this time, remained unmoved, under the orders of that excellent superintendent, May, who, with the greatest difficulty, restrained his men from sallying out on the rioters.

At about half-past eight o'clock, the latter began breaking the windows and large lamps in High street and Spiceall street; and then turned their attention to the houses themselves, into several of which they repeatedly made attempts to force an entrance. Finding that the weapons (clubs and sticks) with which they were provided, ineffective of their purpose, they rushed at the iron pallisades round the Nelson Monument, a portion of which they wrenched from the masonry, and then returned to the work of destruction. No time had elapsed before they forced in Messrs. Bourne's, the extensive tea dealers, whose premises extend twenty feet front of the Bull-ring, and sixty feet in Moore street. The shutters and doors yielded to their continuous attacks, which they immediately tore down and converted into weapons. They then commenced pillaging the warehouses, and throwing their contents, teas, sugars, spices, &c., into the street. This occurred about ten minutes to nine. At about five minutes past nine, they broke into Mr. Leggett's premises, upholsterer, taking out immense rolls of bedticking, which they spread like carpeting about the Bull-ring.

At a quarter past nine, the order for putting out the lights was given, and obeyed by the rioters, men and boys climbing up the lamp posts for the purpose of putting out the gas. All was now darkness, which increased the horrors of the night. At this period the inhabitants of High street, Moore street, Spiceall street, &c., were engaged in removing their families and furniture. The next object of destruction was the house of Mr. Murcott, cheesmonger. From thence they went to Mr. Arthur Dakin's, tea dealer; whose house they had on the previous week attacked, which they battered in. A few stones were thrown at Mr. Alderman Hutton's house. The mob next demolished the front of Mr. W. Dakin's, tea dealer; also, that of Mr. Horton's, silversmith, and Mr. Parke's, tobacconist. It is said that they actually battered in the windows of the latter gentleman's house with the silver candlesticks taken from Mr. Horton's. In the interim, the bedticking which was spread in the Bull-ring was collected by another party and set on fire.

A third section was busily engaged in battering in the houses of Mr. Allen Bursat, baker, &c.; Mr. Perkins, (headborough of Birmingham,) brushmaker; Mr. Arnold, pork shop; Mr. Pountney, grocer; Mr. C. Heath, cheesemonger; Mr. Walton, butcher; Mr. Fincher, leather-seller; Mr. Bliss, Spread Eagle, an individual who never rendered himself obnoxious; his and Mr. Walton's houses were but slightly injured. They were about attacking Mr. Wainwright's, liquor merchant, corner of Market street, when cries of 'No, no!' interrupted them, but not before they had demolished a magnificent lamp recently put up. Mrs. Martyn's, cutler, and Mr. Banks, druggist, had the whole of the fronts destroyed, their property pillaged, and otherwise damaged. The immense frontage of Mr. Gooden's Nelson Hotel, was next aesailed, the windows and doors being forced in.

At a few minutes past nine, the awful cry of 'Fire, fire!' struck the ear. Scarcely had the words escaped the demon's lips, before they carried immense heaps of the burning materials from the streets, forcing them into Messrs. Bourne and Leggett's houses. The horror with which those who dared to view the proceeding, witnessed this act, can be easier conceived than described. Within a quarter of an hour the flames burst out with awful violence, amidst the hellish yells of the rabble from both houses. Strange to say, that, during all this period, neither the police nor the military made their appearance. The rioters had the street to themselves. Mr. Belcher, and two ladies, supposed to be his daughters, escaped from his house, which adjoins Mr. Leggett's, by ladders. The state of this gentleman's mind almost approached insanity. All his property was conveyed to Nelson Hotel at the moment that the fire was spreading to his house from Mr. Leggett's. A two horse fire engine drove up, but the firemen were compelled to lash their horses off, otherwise their lives would have been the forfeit. The rioters were, at this time, busily engaged carrying fire to the other houses, especially the Nelson, but Providence rendered all their efforts unavailing. A gentleman galloping up the street was pursued by them amidst cries of 'Stop, stop!' but his horse carried him beyond their reach. The general cry among the inhabitants was, 'Where are the military? where are the magistrates?

At a quarter to ten, sixty of the metropolitan police, supported by a posse of specials, under the command of Mr. Superintendent May, rushed upon the mob, sword in hand. The latter immediately yielded, flying in all directions. As soon as they drove off the mob to a short distance, they judiciously retired. The dragoons were now espied by them, coming down Moore street, who acknowledged their appearance with huzzas and brandishing of swords. Another squadron of dragoons galloped down High street, the inhabitants welcoming them with plaudits and clapping of hands as their saviors. This occurred precisely at twenty minutes to ten o'clock. In five minutes after, at the same moment about 200 of the Rifle Brigade marched down the Bull-ring, followed immediately by 100 more. At this period (ten minutes to ten) the first engine (the Birmingham) came down under an escort. In five minutes after, it was followed by a district engine, and, at ten, a third, from the Birmingham office, came under escorts, followed by engines, one from the Norwich, and one from the Birmingham.

The waterman immediately picked the streets, and a plentiful supply of water was procured from the main pipes, with which the engines were well worked by their different superintendents and firemen. The cavalry was, all this time, scouring and clearing the streets and suburbs, which they did in excellent style, supported by corps of the riflemen. The fire now issued from all parts of Messrs. Leggett & Bourne's, presenting an awfully grand spectacle. The policemen were busily engaged in bringing in prisoners. It was reported that two men had been killed; but we are happy in being enabled to state that no death has, as yet, taken place, although two are dangerously, if not mortally wounded. The one was cut down by a dragoon, who stabbed him in the neck, and cut him dreadfully in the head. The man's blood, even this day, can be tracked from near Mr. Heeley's, Union street, to Dr. Booth's, Temple-row, a distance of nearly 100 yards. The other was cut down by a policeman.

About 11 o'clock, the roof of Mr Bourne's house fell in; and about 12, that of Mr. Leggett met the same fate. Strange to say, the latter gentleman is a Liberal, but his house was made a mark for the rage of the infuriated populace, in consequence of the police, in pointing out the impediment given by the assemblages in the Bull-ring, singling out Mr. Leggett's house as an instance of the obstruction, as people to reach it were compelled to take a circuit whenever a meeting was held. The engines continued playing till one o'clock, when the fire was got under, but the houses were completely destroyed. Shortly after 1, the engines resumed working on the houses, and continued till 3 o'clock, at which hour few besides the military were to be seen. The Riot Act was read at an early hour.

This morning the streets presented an awful spectacle, crowded with men, women and children, intermingled with military and police.—All business suspended, all shops closed, and even several factories closed. It is said, that the owners of seven factories have declared, that there shall be no more work in their factories until the present awful state of things shall be changed. At 3 o'clock this morning, an express was dispatched for the Warwickshire Yeomanry to be in readiness. A notice has been posted, calling upon those persons who have not been sworn in special constables, to attend the Public office to be sworn. The magistrates have offered a reward of £100 for the apprehension of the incendiaries engaged at the conflagration of Messrs. Bourne and Leggett's houses.

Upwards of 30 prisoners have been taken, and are now undergoing examination before the magistrates The authorities are doing all in their power for the protection of the public peace. Still, it is again asked, where were the magistrates and military during the first hours of the insurrection and destruction? Every man is hurrying forward to enrol himself a special constable. All, with the exception of the insane movement party, are resolved to die in the last ditch before they yield to violence or intimidation. Things are in an awful state. The future alone can speak for itself. Every preparation is being made for the protection of property and the public peace. Ten wounded men have been taken to the hospital. No lives have been lost.

A FEARFUL STATE OF THINGS.

A Correspondent of the London Sunday Times, writing from Birmingham, Saturday morning, July 27, says:

I lament to find that the most alarming excitement still continues, and that there is every probability of the town being again the scene of savage deeds, which have so lately disgraced it. Although the inhabitants are horrified at the atrocieties of that night, still they appear paralyzed and unable to guard against or prevent their re-enactment. It is absurd to cloak the fact, the working classes feel no sympathy whatever with the middle classes, and rather rejoice at than regret their situation A large portion, nay, a majority of the latter have refused to be sworn in as special constables. That alone should show the course the tide is taking.

Every day produces some new proof of the complete insecurity of life and property. The finding of pikes, daggers, and other deadly weapons, with combustibles for the destruction of property, is a matter of daily occurrence. Within these few days past, it has been ascertained that the physical force men have been engaged in manufacturing 'crow feet' for impeding the progress of the cavalry. Those instruments present three sharp spikes, one of which is always upwards, whatever way you may cast them. They are to be scattered thickly through the streets, and will enter deeply the horses' feet, rendering them unable to proceed. The whole of the week has been spent in doubt and dread, which nothing to this moment has occurred to remove. Even last night, amidst all the rain, the different patrols as usual went their regular rounds. As yet, not a single person has been arrested against whom there is the slightest evidence of his being concerned in the fires of the 15th—and this, although £30 has been offered for the detection of the incendiaries.

Correspondence of the Journal of Commerce.

Manchester, July 31, 1839.

The Sultan is dead, and his son proclaimed his successor. The Turkish army in Syria (93,000 strong) has been defeated by the Egyptians and destroyed. The Turkish fleet (32 sail) has been betrayed into the hands of Mehemet Ali, who, from the disaffection at the Court, has been invited to Constantinople in order to regenerate the Ottoman government. Thus in the space of a month, has one of the sublime powers of Europe become prostrate, and the Chief of a revolted province is perhaps this day Sultan of Turkey. We shall soon hear what part Russia will take among all these vicissitudes; she has an army of 30,000 men at Odessa, ready for any event. All the diplomatists in this part of the hemisphere, are confounded. Behold the fate liable to all governments, not based on the love of the *people!*

In Spain the sanguinary struggle continues as obstinately as at any period, and a reconciliation between the claimants of the throne is as distant apparently as ever. Still the Queen's government rather gains strength and confidence with the public, and evidences of order and system appear occasionally. The elections were to occur on the 24th.

Continual agitation and alarm are kept up in this town and several other places by a vast portion of the people, who are dissatisfied with the prodigious advantages and monopolies of the aristocracy. Their organization seems rather maturing, in so much that the police find it necessary to watch all their particular meetings. They are now proposing a sacred month or month of rest, or in other words, a turn out *en masse, with arms,* and the 13th of next month is named. But they are too poor *now,* for any *sham* movement of so revolutionary a character to take effect at that period. Still, it causes some uneasiness in the public mind, as their numbers are very great.

Constantinople, July 5.—The Sultan expired on Monday morning, in the fifty-sixth year of his age and the 31st of his reign; bringing thus to a close a career of achievements which will hand his name down to posterity as the most extraordinary monarch of modern times. The sensation produced at Constantinople by the sudden and unexpected announcement of the Sultan's death was such as it would not be easy to describe; regret, consternation, and fear were alternately depicted in every countenance, the latter more particularly among the Rayahs, who anticipated some dreadful revolt or massacre.

From the Boston Times.

REV. DR. FAY.

It is astonishing with what supineness the community looks upon the outrageous delinquency of an exposed clergyman. The crime is more frequently screened than told of, laughed at than censured, and is oftener excused than punished. Here is a case, in which every effort has been made to save the reputation of a minister of the gospel. Church meetings have been repeatedly held upon his conduct; his friends have worked zealously, and denied every allegation stoutly; a committee has been appointed, of dearly beloved brethren in the ministry, and of members of his own church; who, after a long and tiresome examination of witnesses, feel themselves bound to decree that he must leave his church and quit the ministry. That is to say, the allegations are proved to be true.

What are the allegations against the hoary minister of God—who, for upwards of twenty years, has been dealing out pious counsel from the pulpit, and breaking the bread of the sacrament? Improper intercourse with some of the women under his pastoral care, or, in other words, seduction and adultery—repeated offences—and, full as the mouth of rumor has been, it is confidently asserted, by those who ought to know, that the half is not told.

Where now, we ask, is your grand jury with indictments?—where are the officer, and the prison and the trial, for the worst of all possible earthly criminals? No guilt can equal his, who, with the word of God upon his lips, nourishes the precepts of the devil in his heart;—who, assuming sanctity of life and character, as a cloak of iniquity, works beneath it the foulest pollution, unsuspected. Such a criminal cannot be thought of but with a shudder;—for beneath his stealthy step of crime, the holiness of religion, the purity of woman's heart, the confidence of domestic life, the peace of society, the happiness and self-respect of families, are all crushed, fatally and forever. The open, professed debauchee, who boasts of his offences and proclaims his determination to commit more, is comparatively innocent; for he adds not the profanation of holy things, nor the smiling hypocrisy of the tempting serpent, to the guilty indulgence of the baser appetites.

Yet, let the poor, the ignorant, and the depraved, by education, example, and habit, be detected in such manifold, though less enormous, transgressions, and the hounds of the law are let slip after him, and urged to their keenest scent, by the loudest shouts and cries. Justice is blind only to the sins of those who are high in worldly station and in the gifts of fortune. The old clergyman may pollute the very temple of his Maker's worship, and Justice will be blind, and her ministers will sleep. Having an education, which alone should have been a guide to his conduct; an office which should impose the mightiest restraints upon evil propensities; duties whose daily exercises, as they enjoin purity upon others, should also increase purity in himself; the guilty man abandons them all with his prayer-book and gown, and turns his parish, so far as opportunity will allow, into one large brothel; and the very faculties which, perverted, enhance his crime, become his protection.

He is slowly, quietly, reluctantly dismissed; followed by tears and sighs, and affectionate blessings, instead of the lash of indignation, the hiss of scorn, and the just punishment of outraged laws. His path is into the world; to other scenes of depredation; to other quiet, unsuspicious flocks, into which the seeming sheep may carry his wolfish destruction; while the way of the poor and wretched sinner, who had neither education, talents, station, nor duties to be to him a constant shield, is made to tread the short and hard path to the dungeon; with execrations for pity, and punishment for a blessing. We ask the community to ponder this subject, and see if they can tell why these things are so; and what means may be adopted to enforce the rigid operation of the law, as surely, if not more severely, upon the high, as well as upon the lowly.

From the Boston Recorder.

Mr. Willis,—Such was the enfeebled state of my mind, and so overwhelmed was I, when the result of Council was communicated, that I could say nothing.

I wish to have appended to the result of Council the following. I acknowledge my folly and sin before God, and lament with the deepest sorrow, that I have thus dishonored him, and given occasion of reproach. I acknowledge, that his chastisement is righteous; and I would weep in bitterness over all that has been sinful in his sight; and look for pardon only through that atoning blood, which cleanseth from all sin. I mourn with anguish of heart over the injury done to the ministry and the cause of religion. I desire to exercise that unfeigned repentance, which is unto salvation, and hope by the grace of God its fruits may hereafter be seen, in a manner which may do something to wipe away the reproaches which have fallen upon the cause of the Redeemer. I ask the forgiveness of my fellowmen; I humbly ask the forgiveness of Almighty God, through the mediation of Jesus Christ; and I ask the prayers of those who love Zion. I am sorely pained, that I have grieved the friends of the Saviour;—but as the Lord can forgive the penitent, so can they; and so I trust they will, as they hope for divine forgiveness. WARREN FAY.

Horrible Massacre—two hundred and twenty Indians killed. We learn from Gov. Lucas and another gentleman, who came passengers on the Ione last evening, that two hundred and twenty Indians were killed in the upper country about the 1st inst. The facts as they were related by a young gentleman who was at the treaty were as follows:—The Sioux had invited the Chippewas to meet them at St. Peters for the purpose of making a treaty of everlasting friendship. The Chippewas assembled accordingly—the pipe of peace was smoked—and they parted apparently good friends. A large party of the Chippewas were encamped at the falls, of the St. Anthony, and a smaller party encamped on the St. Croix on their way home, without the least suspicion of treachery on the part of the Sioux. While they were thus peaceably encamped, they were surprised by the Sioux, who commenced their butchery. They immediately rallied, but before the battle terminated, the Chippewas lost one hundred and fifty at the falls, and twenty on the St. Croix. The number of Sioux killed on the occasion amounted to about fifty. We do not much wonder at the hostility that has been exhibited by the Sacs and Foxes against the Sioux, if this latter tribe has always been as treacherous as they were on the above occasion.—*Burlington (Iowa) Patriot, of 25th ult.*

British and Foreign Bible Society. We have been favored with a copy of the annual report of this noble institution, from which the following facts are gathered:

The receipts of the year are $505,224 70, being an increase over the previous year, $38,486 04.

A single legacy of George Hammond is $48,000, besides one-fourth of the residue of his estate, from which a considerable sum was expected.

The expenditures of the society for the year ending May, 1839, $512.245 52.

The number of Bibles and Testaments circulated, 658.168.

Being issued at home, 417,276.

From Foreign depots, 240,792.

Showing an increase beyond the issues of the previous year of 63,670 copies.

Of the foreign circulation, that of France is 105,000 copies, in addition to 43,373 copies by societies in France.

The total issue of the society is 115,461,111.

That of societies originating from this, 7,972,275. Among which are the American Bible Society, 2,353,298; the Bible Society of Philadelphia, 233,039.

The publications of the British and Foreign Bible Society, are in 68 different languages, and they have aided in publishing the Scriptures in 68 other languages, making in all 136 languages and dialects. Of these 105 are translations never before printed—and the work of translation is now going on in 18 other languages. The tabular list of translations would interest the philologist as well as the Christian. It is certain that literature is making rapid progress among the nations, and that in the best and noblest form.—*Philadelphia North American.*

Longevity.—A Mr. Adam Rogers publishes in the Bangor Whig, an account of the longevity of his father's family, which shows the following remarkable result. They were all born and brought up, he says, in Marshfield, Massachusetts, and consisted of six brothers and four sisters. The following died at the ages set against their names.

Timothy Rogers,	100	years.
Israel Rogers,	105	"
Peleg Rogers,	107	"
Amos Rogers,	85	"
Zacheus Rogers,	97	"
Adam Rogers, (my father)	104	"
Lydia Lewis,	90	"
Betsey Tolman, if living, is about I have not heard of her death.	100	"
Eunice Ford died last year,	100	"
Jane Oldham, if living, upwards of	100	"
Making their aggregate ages,	988	"

It is probable that Betsey Tolman and Jane Oldham died a few years since. If so, it will reduce the amount somewhat.

The Rev. Mr. George Herbert, in one of his walks to Salisbury, to join a musical society, saw a poor man with a poorer horse, that had fallen under his load. Putting off his canonical coat, he helped him to unload, and afterwards to load his horse. The poor man blessed him for it, and he blessed the poor man. And so like was he to the good Samaritan, that he gave him money to refresh both himself and his horse, at the same time admonishing him, that 'if he loved himself, he should be merciful to his beast.'

So, leaving the poor man, and coming unto his musical friends at Salisbury, they began to wonder, that Mr. George Herbert, who used always to be so trim and clean, should come into that company so soiled and discomposed; but he told them the reason, and one of them said to him, 'he had disparaged himself by so mean an employment.' His answer was, that 'the thought of what he had done would prove *music to him at midnight,* and that the omission of it would have made discord in his conscience, whenever he should pass by that place.' 'For if,' said he, 'I am bound to *pray* for all who are in distress, I am surely bound, as far as it is in my power, to *practise* what I pray for. And though I do not wish for the occasion every day, yet, let me tell you, I would not willingly pass one day of my life, without comforting a sad soul, or showing mercy; and I bless God for this opportunity. So now, let us tune our instruments.'

Pillars for the New York Exchange.—These immense columns, eighteen in number, are nearly completed at the quarries in Quincy. They are the largest that have ever been obtained; each weighing about thirty-three tons. They are fluted and finished in the most perfect manner. Nothing can surpass the beauty of the carved capitals. The work is equal to chiselled marble. The first of the columns was to be removed yesterday, from the quarries, to Long wharf, Quincy Point—a distance of three or four miles. The carriage which has been built for the purpose is truly a solid affair. It weighs between eight and nine tons, and cost fifteen hundred dollars. Seventy oxen were to be employed in drawing the load.—Cost of the pillars four thousand dollars each—estimated expense of the Exchange, one million and a half.

☞ Never send any thing to be printed, until you have read it over carefully, at least twice, after having written it:—once to see whether you have written nothing wrong or unwise;—and once to see whether the spelling and grammatical construction are correct, and whether the letters are sufficiently plain for the printer's boy to read. Many people, from the neglect of this rule, print what they are sorry for, afterwards. Many don't get their pieces printed at all:—and many wonder why omissions are made by the editor; yet they would wonder still more, to see their articles in in print as they wrote them: sentences begun and not finished, or things mixed up so strangely together that nobody can decipher the meaning. Some of our best educated men, send perfect nonsense to an editor, to be printed, because they will not give themselves time to know what they write.—*Friend of Man.*

To New England Editors and Publishers. The publisher of the Boston Almanac proposes to furnish for that publication for 1840, a complete list of all newspapers, magazines, etc. printed and published in New England. In order to get the desired information, he requests the Editors and Publishers to send him one number of each of their respective publications, for which he will send them in return, (when published) a copy of the Boston Almanac, for 1840.

Will Editors in the New England States please give this an insertion, and send a copy of their publications to S. N. Dickinson, 52, Washington Street, Boston.

A Sarcastic Reply. The academies at Louvain complained to Margaret, the Emperor's sister, and aunt to Charles the Fifth, who was entrusted with the government of the Netherlands, that Luther, by his writings, was subverting Christianity. 'Who is this Luther?' inquired the governess. The Academicians replied, 'he is an illiterate monk.' 'Is he so?' said Margaret, 'then you who are very learned and very numerous, write against this illiterate monk; for surely the world will pay more regard to many scholars than to one blockhead.'

☞ Are not the rulers in Church and State more than a match for one poor printer? Why then do they tremble?

The governor of Mississippi offers a reward of $300 for the apprehension of Nath. A. Pegram, accused of the murder of Green Sprights, of Hinds county, Mississippi. Also a reward of $300 for the apprehension of James McCaled, who murdered Cillian White, of the county of Lowndes, Miss.

Robbery in Natchez.—A person was knocked down on the landing in Natchez, on Saturday morning about 6 o'clock, and robbed of upwards of fifteen hundred dollars in New Orleans paper. The robber has not been arrested on Monday. The Free Trader says 'There is reason to believe that a formidable gang of desperadoes, gamblers, robbers and thieves are now quartered in some particular house at the landing.'

Slavery in Iowa Territory. The Supreme Court of Iowa Territory have decided that slavery is contrary to the laws of the territory, and that a slave taken there to work in the mines and permitted to hire his own time, gained thereby a right to his freedom.

Greenville, S. C. August 2.—Hineman, who was convicted of Negro stealing, and sentenced to be hung in Spartanburg to day—has been pardoned by the Governor. This is also the day appointed for the execution of Ford, at that place, for a similar offence.

DIED,

In Worcester, on Monday evening, Aug. 19, Rev. Aaron Bancroft, D. D. aged 84, for more than fifty years pastor of the Second Congregational (Unitarian) Society in W.

In New York, on the 15th inst. Miss Lucy P. youngest daughter of John Tappan, Esq. of Boston, aged 18 years. Her remains were removed to Boston for interment.

In Dunstable, Mass. Mr. Zebedee Kendall, father of the Post Master General.

In Hartford, Conn. Mr. Huntley, father of Mrs. Sigourney.

In Cheltenham, Eng. 23rd of July, Admiral Sir Isaac Coffin, a native of Nantucket.

FAIR,

TO SUSTAIN THE MASS. A. S. SOCIETY.

It is proposed by women of the Massachusetts Anti-Slavery Society to hold a FAIR in aid of the treasury, some time in the month of October next, in the city of Boston. One specific object they have in view, that is, to sustain the Rev. John A. Collins as General Agent of the Massachusetts Society. Doubtless, however, a much larger amount will be raised than is requisite for this purpose, and the remainder will be devoted towards the other operations of the Society. The undersigned offer the results of several years experience in this mode of raising funds, to such individuals and Societies throughout the State as may have the disposition to co-operate with them, in taking advantage of the city market for the benefit of the cause. We affectionately invite all such, to co-operate with us personally, by taking tables at our Fair, in behalf of their respective towns, the proceeds to be remitted to the Mass. Society—credit being thus given where credit is due. It will be our joy to offer a heartfelt hospitality to those who feel inclined to pass the week of the Fair in Boston.

Letters and parcels from individuals who cannot attend personally, may be directed to Maria W. Chapman, 25 Cornhill, Boston.

Maria W. Chapman, Lydia Maria Child,
Mary A. W. Johnson, Mary G. Chapman,
Thankful Southwick, Eliza Lee Follen,
Louisa Loring, Henrietta Sargent,
Eliza F. Merriam, Susan Paul,
Ann T. G. Phillips, Eliza Philbrick,
Mary Young, Anne W. Weston,
Caroline Weston, Helen E. Garrison.

THE CELEBRATED GERMAN COUGH PILL, ENTIRELY VEGETABLE.

THIS is the best article ever used for a Cough. Hundreds of certificates of their beneficial effects might be obtained, if necessary.—Every family ought to have a box constantly on hand. This pill has conquered obstinate coughs when other remedies have failed. *Directions*—Take two at night just before retiring, and one in the morning. They can be